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THE  
GRAND CRISIS

IN

HUMAN AFFAIRS;

THE

LORD SOON TO COME.

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BY F. H. BERICK,

LOWELL, MASS.

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## NOTICE.

Respecting my particular view in relation to the "King of the North," as referred to in Dan. xi, I had designed, as was suggested in a note on that chapter, to express those views in an appendix, but have concluded to publish them either in the paper, or in a pamphlet by itself.

## PREFACE.

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ACCORDING to the faith which we have publicly professed and advocated, we are now approaching a momentous crisis in human affairs; and if "the Author and Finisher of our faith" has so highly favored us with the communication of His spirit and grace, that we are enabled to understand ~~the~~ point of prophetic chronology, at which the world has now arrived, we feel under infinite obligations of gratitude to God for such high and distinguishing gifts; and under corresponding obligations to exert every energy of our entire being to diffuse this sacred light, by sounding an alarm in God's holy mountain, and proclaiming that "the night cometh, and also the morning;" the one involving the destruction of the wicked, and the other the resurrection

of the righteous dead, and translation of the righteous living. Thanks be to God for the precious promise so soon to be realized by the expectant saint—a promise “unspeakable and full of glory.”

That the Church may be comforted, the household fed with meat in due season, some souls induced to “flee from the wrath to come,” we feel bound to publish and circulate, so far as our limited means will allow, our views of prophetic truth. We feel that “the night is far spent and the day is at hand;” and we would redeem the time by the dissemination of light and truth in the earth. Since the publication entitled “The Fulfilment of Prophecy” was written, much light has been elicited from the Oracles, and evidence brought out from history on the immediate coming of our Lord; and as we wish to embody as much of the argument on the subject as practicable, both from Scripture and History, and as our time is exceedingly limited, we shall be under necessity of republishing extracts occasionally from what has been already issued from the

press. We seek not notoriety among men, but the upbuilding of the Church, the honor of the Redeemer, and the glory of God. May the spirit of the living God direct both writer and reader into a knowledge of divine things, an understanding of the Word, and a reception of the truth as it is in Jesus; and finally "through sanctification of the spirit and belief of the truth," into the everlasting kingdom of God.

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## TABLE OF CONTENTS.

	Page.
THE economy of grace—its foundation and consummation. . . . .	9
Analogy between our position and that of John the Baptist. . . . .	10
Characteristics of the followers of Christ. . . . .	12
Antedeluvians and Sodomites. . . . .	13
The same to be exhibited in our history. . . . .	15-18
The signs of the times. . . . .	16
The four universal monarchoies symbolized by the Image. . . . .	17
<b>CHAPTER II—SECTION I.</b>	
The four universal monarchies, continued. . . . .	19
Territory of Babylon, Medo-Persia, Greece and Rome. . . . .	23
Rise of the ten kingdoms. . . . .	26
Territory they occupied. . . . .	30
Rise of the little horn—its characteristics. . . . .	31
The three horns plucked up. . . . .	33
Union of Church and State, or Catholocism nationalized. . . . .	35
Period of time during which this power was to prosper. . . . .	49
Prof. Vail's criticism on time, times and the dividing of time. . . . .	50
<b>SECTION II.</b>	
The overthrow of the order of Jesuits. . . . .	55
Prostration of the Catholic Church in France. . . . .	56
Historical testimony in relation to the abrogation of the temporal power of the Pope in 1809. . . . .	57
Condition of the papacy since 1809. . . . .	75
<b>CHAPTER III.</b>	
The accession of Justin. . . . .	78
The nature and character of the daily sacrifice. . . . .	82
The daily displaced. . . . .	89
Connection of the seventy weeks with the two thousand three hundred days. . . . .	95
Conclusion of chapter iii. . . . .	100
<b>CHAPTER IV.</b>	
Kings of Persia. . . . .	104
Alexander the Great and his successors. . . . .	105
Conquest of Rome between B.C. 168 and B.C. 63. . . . .	112
Apostacy of the Church and establishment of the papacy. . . . .	119
The Mohammedan power. . . . .	123
Mehemet Ali, Pacha of Egypt. . . . .	127
Russian Empire. . . . .	131

## CHAPTER V.

Exposition of Daniel, chapter XII. . . . .	136
The diffusion of knowledge at the time of the end. . . . .	147
The religion of the present age. . . . .	164
The wise shall understand, . . . . .	167
As illustrated in the days of Noah. . . . .	169
The twelve hundred and ninety days. . . . .	175
Symbolic time. . . . .	176
The thirteen hundred and thirty-five days. . . . .	177

## CHAPTER VI.

Exposition of Matthew, chapter xxiv. . . . .	184
The Abomination of Desolation. . . . .	191
Persecution of the Vaudois, and their flight in the winter. . . . .	207
Shortening of the days of tribulation. . . . .	208
Who are the elect ? . . . . .	210
Persecution on the eve of St. Bartholomew's Day. . . . .	214
Toleration in 1779. . . . .	215
False Christs. . . . .	219
Darkening of the sun. . . . .	221
Falling of the stars. . . . .	223
Shaking of the powers of heaven. . . . .	227
Sign of the Son of man. . . . .	233
Knowledge of the definite time of the Second Advent. . . . .	238

## CHAPTER VII.

Parable of the Ten Virgins. . . . .	252
Midnight cry. . . . .	258

## CHAPTER VIII.

Events connected with the sixth seal. . . . .	278
Opening of the sixth seal. . . . .	279
The four angels holding the four winds. . . . .	281
Mission of the sealing angel. . . . .	283

## CHAPTER IX.

The Seven Trumpets. . . . .	287-329
-----------------------------	---------

## CHAPTER X.

Exposition of Revelation, chapter xii. . . . .	342
War between Michael and the Dragon. . . . .	346

## CHAPTER XI.

Exposition of Revelation, chapter xvii. . . . .	352
The seven kings. . . . .	357
The ten horns. . . . .	369

## CONCLUSION. . . . .

The crisis impending. . . . .	378
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## THE LORD SOON TO COME.

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### CHAPTER I.

“THE GREAT DAY OF THE LORD IS NEAR ; IT IS NEAR AND HASTETH GREATLY.”—Zeph. i : 14.

The economy of grace, by which fallen, degraded humanity is to be elevated from the miry clay and the horrible pit, placed upon the rock, and made to sing with angels in a world of light, is worthy the admiration of an adoring universe. In this mighty enterprise, this stupendous achievement, celestial beings are deeply interested, the divine mind active, and, as it were, all heaven absorbed. The work to be accomplished is so worthy the energies of divine power, and the cordial co-operation of angelic hosts, that the highest ransom the universe could pay, even the sacrifice of the Son of God, was cheerfully presented through the infinite riches of a Saviour’s love. The foundation of this glorious edifice was laid on Calvary’s mount; and under the supervision of the Sovereign Architect, the walls have been rising into a holy temple, built of “lively stones,” till the top-stone is about to be reared with shoutings, “*Grace, grace unto it.*” It is the coming of our King in His beauty — our Lord in His glory

—that will consummate the work, that will be the finishing stroke to that building, which, in its loveliness and glory, surpassing far the beauty of Solomon's temple, is to shine forth as an everlasting monument of divine grace and infinite love. All glory to Prince Emanuel, the founder and finisher of this sanctuary of strength. Let heaven rejoice, and earth be glad — “Let the inhabitants of the rock sing — let them shout from the top of the mountains” at the development of such benevolence — at the expression of such paternal regard for the happiness of rebellious man!

Who, that has an interest in a Saviour's love, can but rejoice with “joy unspeakable, and full of glory,” at the increasing evidence that is poured in upon us from every quarter, *that that day* “HASTETH GREATLY,” — its dawning light breaks in upon the moral darkness of earth, like the beauty of the aurora after a gloomy night. O, what a thrill of extatic joy, what a glow of infinite delight is poured in upon the soul, what a tide of blissful emotions rushes through the entire being of the expectant saint, when “the day dawns, and the day-star arises in his heart;” when with triumphant faith, and confident hope, he beholds the heavenly landscape in prospective; when the opening glories of a brighter era shed around him the beams of celestial light.

We stand at a point analogous to the position of John the Baptist, in the transition state from one dispensation to another. Now the spiritual children, who walk and talk with God, as did Zachariah and Elizabeth; who worship daily in His courts, as did Anna the Prophetess, *look for redemption in Israel*; and now, as then, those who are not divinely illuminated, *look*

*for an amelioration of civil government.* At the first Advent, there was a general expectation that a great Prince was to arise, and sit upon the throne of David: hence the visitation of the wise men to Jerusalem, and their adoration of the new-born Monarch. Now, also, a star is seen by the Magi of the political world, and a confident expectation is abroad, that all despotic governments are soon to be abolished; and civil institutions, based upon the principles of equality and popular privilege, are to be erected on their ruins. As the voice which proclaimed from heaven the glory of Christ, (Jno. xii: 28,) was not equally intelligible to all, some believing it the voice of God, and others the result of natural causes, and therefore "said that it thundered;" so the sound that is now "gone out through all the earth," even the rumbling of the mighty car, whose swift, revolving wheels, cause the pillars of the earth to shake, and the thrones of earthly power to totter on their base; this note of alarm, this tocsin of universal war, is, to the saints, that voice of God which once shook the earth, and concerning which, it is said, " Yet once more, I shake not the earth only, but also heaven; and this word, yet once more, signifieth the removing of those things that are shaken, that the things that cannot be shaken may remain;" even the everlasting kingdom of God; while to the uninitiated in respect to the mysteries of the kingdom of heaven, this commotion is the result of natural causes in the political world, and destined to usher in an era of equitable law, civil liberty, and earthly glory.

The thunder is loud enough to be distinctly heard by all, that have ears to hear; but it requires ears that have been circumcised to distinguish its tones of denun-

ciation to a guilty world, and consolation to the "weary saint as he sighs for home."

At the commencement of the Messianic dispensation, the recipients of evangelical faith were of humble origin, and of modest pretensions; while the despisers of their hope, the crucifiers of the Lord of glory, were exalted in station, and learned in the law. Thus, at the present crisis of human affairs, when the messianic reign is about to be established, the advocates of His immediate coming are but humble instrumentalities employed by the Head of the Church; and talent seems to be created for the occasion: thus demonstrating that passage of scripture which says; "Not many wise men after the flesh, not many mighty, not many noble are called;" while, on the other hand, the scoffers at our faith, the disbelievers in the blessed hope, are in stations of worldly honor, and pecuniary emolument; men who enjoy preëminence in the Church; so that it may be said, as in olden time, "Have any of the rulers believed on Him?"

Says Jesus to his disciples, "Blessed are your eyes, for they see, and your ears, for they hear." (Matt. xiii: 16.) This benediction is pronounced on them after being assured it was their high prerogative "to know the mysteries of the kingdom of heaven;" while to the stubborn Jews it was not given; for their ears were dull of hearing, and their eyes had they closed, etc. "Henceforth I call you not servants," says Jesus, "for the servant knoweth not what his lord doeth, but I have called you friends; for all things that I have heard of my Father, I have made known unto you." (Jno. xv: 15.) "Surely the Lord God will do nothing, but He revealeth His secret unto his servants the

prophets." (Amos iii: 7.) Thus we find it a principle of the divine administration, that the evolutions of light in the unfoldings of that economy, are to be clearly perceived by the adherents to "the present truth." Those who are identified with the economy of grace, constituting the agencies through which truth is evolved, and disseminated, must of necessity comprehend the light, which they are the organs of communicating ; and understand the truth, which they are the instruments of eliciting from the oracles, and extending for the condemnation of the world, and the edification of the Church. Thus we find that in the entire history of redemption thus far, prophets have been raised up to foretell coming events ; and when those events actually transpire, other servants are endowed with wisdom from on high to recognize and point out the fulfilment of those prophetic delineations. Otherwise, how could the purposes of grace be accomplished ? Since the days of miraculous development, what instrumentalities are to be employed to enlighten the world, and give the signal of impending danger, and direct the church to her appropriate position, if uninspired men are not to know the will of God, and understand the unfoldings of the gracious plan ?

In the destruction of the antediluvian world, and that of the cities of the plain, we have two great, prominent events, which stand forth on the record as everlasting monuments of God's displeasure on the one hand, and merciful interposition on the other ; and these two events are held up by our Saviour as beacon lights to the Church in subsequent ages, as precedents of a coming day, developing and establishing prin-

ples of the divine economy, and illustrating the dealings of our heavenly Father, both with the righteous and the wicked. And we are expressly told, that in those instances, while the wicked "*knew not*" *the approaching judgment*, and were reckless and insensate as the adamantine rock, in relation to the appalling scenes of desolation before them, the righteous *were apprised, not only of the event, but of the time of its occurrence*. They were "not in darkness, that that day should overtake them as a thief." Thus, in every age, those who have enjoyed most intimate union with the Head of the Church, who have been in harmony with God's moral government, have been also identified with His "present truth," and understood the developments of the divine economy at the passing hour; so that they could say with Peter, "this is that which was spoken by the prophet." It is not in God "to slay the righteous with the wicked; and that the righteous should be as the wicked; that be far from thee," said the patriarch. Truly as the electric spark darts instantly from one conducting medium to another, and is never attracted by substances that are non-conductors of the fluid; just so certainly the bolts of heavenly light on the purposes of God, proceeding from His throne, strike on the hearts of true believers; but are repelled from those who are filled with unbelief.

At the epoch of the flood, "Noah being warned of God, of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by which he condemned the world, and became heir of the righteousness which is by faith." When the awful catastrophe overwhelmed Sodom and Gomorrah, righteous

Lot was divinely forewarned of approaching danger, and fled to the mountains for refuge. On the deliverance of the Jews from Egypt, the same kind interposition of God's hand was manifest; and the seed of Abraham knew the day of their release, and made preparation for their journey to Canaan. The same principle was verified at the destruction of Jerusalem. Those who were identified with the truth, as it is in Jesus, discerned the signs of approaching ruin; and when Jerusalem was encompassed with armies, fled to Pella and were saved; while those who were alienated from God by wicked works, were involved in one universal scene of horror, desolation and ruin.

We are authorized by the laws of analogy to look for a complete development of the same principle of the divine economy, even in our day; for "Surely the Lord God will do *nothing*, but He revealeth His secret unto His servants, the Prophets." But on this subject we are not left to the conjectures of men. God has been pleased to give explicit directions and distinctive tokens, by which the Church may know her position, when in proximity to the glorious consummation of their hope. In the ever-memorable discourse delivered on the Mount of Olives, Jesus forewarned his disciples of the prominent scenes of trial and affliction through which they were to pass, and the events that were to transpire as harbingers of approaching deliverance. He predicted "wars and rumors of wars," that nation should rise against nation, "kingdom against kingdom," that there should be "pestilences," "famines" and "earthquakes in divers places," that the saints should be delivered up to be persecuted; and finally

added, as precursors of His second coming, the darkening of the sun and moon, the falling of the stars, the shaking of the powers of heaven, the publication of the Gospel throughout the world "as a witness," "distress of nations with perplexity, the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things that are coming on the earth."

We have now arrived at the point where nature, as if convulsed, has hung out her signals of distress. The Luminary that rules the day has been enshrouded as in sackcloth of hair; the moon has been enveloped in rayless night; and the falling stars have been scattered like leaves of Autumn; and an infraction has been made upon the order of the physical universe, by the appearance of "blood and fire, and vapor of smoke" in the heavens: for the phenomena of the Aurora Borealis were unknown in former times, except in the higher latitudes of the north. "The day of His preparation" has been reached: and Nahum's chariots come, with their "flaming torches," thundering along the vales, and "*shaking terribly the fir trees,*" "*raging*" with noise and violence through the streets of our cities, "*justling one against another* in the broad ways," and "*running like the lightnings.*" We have come down to "the valley of decision," and the proclamation has gone forth. "Prepare war; wake up the mighty men; let all the men of war draw near." The master spirits of the age have gone forth from land to land, with burning eloquence, and unprecedented ardor, to awaken to action the intellectual and physical energies of the world, preparatory to the battle of Armageddon, and to involve all the powers of earth in the final issue

between absolute and democratic rule. The nations have sought redress of grievances, and the enjoyment of constitutional privilege, and popular liberty ; but the fires of freedom have been quenched in tears and blood ; and now the wail of " distress among nations " comes up from all the earth " into the ears of the Lord of Sabaoth," and calls for " the day of vengeance of our God." Standing as we do at this wonderful era in the history of the world, we may look back into the past, and behold the *Seer* at Babylon standing in the royal palace, delineating, in the most perfect manner, the rise, progress, decline and fall of the kingdoms of earth, as embodied in the great metallic Image. As he traces the history of these mighty Empires, he declares to Nebuchadnezzar: " Thou, O King, art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron," (Dan. ii: 38-40.) These universal kingdoms have all successively arisen ; the fourth has been divided ; and it was during this broken state that the Prophet saw the mighty Stone disengaging itself from the adjacent mountain — when suddenly it fell on the Colossal Statue, dashing it to pieces, and grinding it to powder ; " and the wind carried them away, that no place was found for them ; " " and the stone, that smote the Image, became a great mountain, and filled the whole earth." Thus end the dynasties of the present world, with all their oppressive acts, and discordant elements, and unholy principles : and upon their ruins rises the kingdom of Christ symbolized by the stone, in all its beauty and

harmony, its peace and glory. Thus "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but shall break in pieces and consume all these kingdoms, and it shall stand forever," (v. 44).

## CHAPTER II.,

## EXPOSITION OF DANIEL, CHAP. VII.

## SECTION I.

In the 7th Chap. of Daniel, we have presented the same four great Empires, symbolized by the image, (Dan. ii,) with a few additional items, namely, the following: 1. The humiliation of the king of Babylon, (v. 4.) under the symbol of a lion standing up on his feet as a man, and having "a man's heart given to it." 2. A beast (v. 6.) with four heads, symbolizing the divisions of that kingdom, namely, the Grecian monarchy. 3. A beast with ten horns, (v. 7.) prefiguring the divisions of the Roman Empire between A.D. 356 and 493. 4. Another horn, or kingdom coming up subsequently to the rise of the ten, different in its character, and prevailing against the saints until the judgment sit.

There is no subject of revelation that is fraught with deeper interest than the subject of prophecy, and from its very character, it presents the great events of futurity as clearly as the past. One of the principal designs which the dispenser of all blessings had in view in the revelation of leading facts in the history of the world, is expressed in the language of the apostle, (Rom. xv: 4); "For whatsoever things were written aforetime,

were written for our learning, that we, through patience and comfort of the scriptures, might have hope." And again, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness :

That the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. iii: 16, 17.)

The system of revealed truth may be classified in three divisions: 1. Historic; 2. Practical; 3. Prophetic; or, in other words, past, present, and future. The historic portions of the word are ordinarily interpreted in their primary sense, while the prophetic, which is simply history written in advance, are wrested from their simple and original import, and made to harmonize with the vagaries of fancy.

To prove the fallacy of such interpretations, and elucidate the meaning of the word in regard to prophetic declarations, we have only to mark the fulfilment of the prophecy of Daniel, relative to these kingdoms, together with their divisions and subdivisions, during a period of twenty-four centuries.

As it is the object of this work, not only to present the predictions, but also their fulfilment, we shall notice the main features in the vision, and then proceed to an application of the same.

It was about B.C. 555, according to Archbishop Usher's Chronology, and during the reign of Belshazzar, that Daniel had a dream, in which he saw the four winds of the heaven strive upon the great sea. "And four great beasts came up from the sea, diverse one from another." "The first was like a lion," the second "like to a bear," the third "like a leopard," the fourth a great and terrible beast; "and it had great

iron teeth: it devoured and broke in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns," (vs. 4-7). And as the prophet was considering the horns, "there came up *among them another* little horn, before whom there were three of the first horns plucked up by the roots: and behold, in this horn were eyes like the eyes of man, and a mouth speaking great things," (v. 8). He "beheld till the thrones were cast down, and the ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool; His throne was like the fiery flame, and His wheels as burning fire," (v. 9).

The above embraces the principal items in the vision of the seventh chapter. Now the interpretation, (v. 17). "These great beasts, which are four, are four kings, or kingdoms,\* "which shall arise out of the earth. But the saints of the Most High shall take the kingdom and possess the kingdom forever, even forever and ever," (vs. 17, 18).

But the prophet not being satisfied with this interpretation, replies; "Then I would know the truth of the fourth beast," of the ten horns that were in his head, and of the other that came up, before whom three fell," (vs. 19, 20). "Thus he said, the fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after

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\* Septuagint.

them ; and he shall be diverse from the first, and he shall subdue three kings.

And he shall speak *great* words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws : and they shall be given into his hand until a time and times and the dividing of time.

But the judgment shall sit, and they shall take away his dominion to consume and to destroy *it* unto the end." (vs. 23-26.)

In two particulars the above is very clear ; first, the facts revealed, and secondly, that which is indicated by the facts, viz: the signification of the above symbols. Hence, what demands our more special attention is, to make an *application* of that interpretation, which the angel has given.

We are informed (v. 17) that these four beasts are four kings, that shall arise out of the earth ; and the fourth beast is called (v. 23) "the fourth *kingdom* upon the earth," etc. Hence the other three beasts must indicate *kingdoms*, as rendered in the Septuagint. These are the same as those in the Image of Nebuchadnezzar (Dan. ii), where it is declared (v. 40), that "the fourth kingdom shall be strong as iron ; and it shall break in pieces and bruise."

There is no difficulty in locating the first of these kingdoms ; for the Prophet declares (Dan. ii. : 37, 38) : "Thon, O king, art a king of kings : for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold."

Nebuchadnezzar held in subjection Egypt, Syria, Phoenicia, Arabia, the greater part of Libya and Spain. He also led his army into Thrace and Pontus, (Vide New. on Proph. pp. 186, 187.) The Prophet Jeremiah, when speaking of an invasion of the king of Babylon (Jer. iv : 7), says: "The lion is come up from his thicket, and the destroyer of the Gentiles is on his way." As the lion is the king of beasts, so Babylon was at that time the most renowned and powerful kingdom on the earth. This mighty Empire was overthrown about B.C. 538, and was succeeded by the Medes and Persians, who, from their cruelty and thirst for blood, are represented by a *bear*. "And they said thus unto it: "Arise, devour muchflesh," evidently indicating, as in Isa. xxi : 2, an invasion of Babylon: "Go up, O Elam, besiege, O Media," or, as in Chap. xiii: 17, "Behold, I will stir up the Medes against them." "And Babylon (v. 19), the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah."

The dominion of the Medes and Persians, as we learn from Esth. i: 1, extended over 127 Provinces. "It was bounded on the east by the Red Sea, on the north by the Euxine Sea, on the west by Cyprus and Egypt, on the south by Ethiopia, (Clark's Com). This kingdom was overthrown by Alexander the Great, about B.C. 331, "He crossed the Caucasus, subdued Hyrcania, and penetrated into India as far as the Ganges; and having conquered all the countries that lay between the Adriatic Sea, and this river,\* the Ganges," he fulfilled the declaration

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\* Clark's Com. on Daniel.

of the prophet (Dan. ii: 19) "And another third kingdom of brass" (shall arise), "which shall bear rule over all the earth." This mighty Empire, however, did not remain long consolidated; for Alexander dying B.C. 332,\* his kingdom was subsequently divided between his four generals, Ptolemy, Seleucus, Cassander and Lysimachus, which four reigned over the kingdoms of Thrace and Bithynia, Macedonia, Syria and Egypt. The first of these divisions ceased to form a distinct kingdom B.C. 281,† the second, B.C. 168,‡ the third, B.C. 65,§ the fourth, B.C. 30,|| at which time Rome became mistress of the world. This Empire is symbolized by the "legs of iron" (Dan. ii), and the fourth beast (Dan. vii), which was to tread down the earth, and break it in pieces; for between B.C. 168 and B.C. 30, the Romans conquered Carthage, Macedon, Illyricum, Greece, Syria, Bithynia, Cyprus, Cappadocia, Pontus, Syracuse, Numidia, Spain, Balearian Isles, Dalmatia, Phœnicia, and the southeastern part of Britain. Who, then, can but exclaim with David, "Thy word is true from the beginning"?

The above is not only in harmony with the great majority of expositors, but also with history. But in relation to the ten kingdoms, there is a variety of opinion, some placing the rise of the ten between A.D. 356 and 483, while others bring them down as late as the eighth century. But as these kingdoms were continually changing, how are we to know which to apply to the prophecy? Ans. When we find ten, and

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\* See Clark.

† Rol. Chron. Table, p. 166. ‡ Ibid. 171. § Ibid. 174. || Ibid.

another, or eleven kingdoms within the territory of Rome, answering to the description as given by the prophet. For mark — we are not to look exclusively to Western Rome for the rise of the ten kingdoms — but, as in the divisions of Alexander's Empire, the four horns represent the entire kingdom over which that monarch reigned ; likewise the eleven horns that were to arise out of this fourth kingdom embrace the entire territory over which the Cæsars reigned. Hence when we have ascertained the limit, extent, or boundary of Rome, we shall be prepared to look for these divisions of its territory. On the death of Augustus Cæsar, the Empire was bounded on the "west by the Atlantic ocean, the Rhine and Danube on the north, the Euphrates on the east, and towards the south the sandy deserts of Arabia and Africa." "During the first century, the province of Britain was added ;\* the wall of Antoninus at a small distance beyond the modern cities of Edinburgh and Glasgow was fixed as the limit of this province." The province of Dacia was added by Trajan in the second century.† This same emperor carried his victorious army beyond the Euphrates ; but his successor resigned all the eastern conquests of Trajan ; and the Euphrates became again the eastern boundary of the Empire.‡ The Emperors of Rome made many efforts to subdue the warlike natives of Germany, and the Emperor Probus was on the point of reducing it to a Roman province, but he soon relinquished this design. \*He however built a wall

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\* Gib. vol i. p. 4.

† Ibid. pp. 6, 7.

‡ Ibid. pp. 7, 8.

nearly two hundred miles long, by which he joined the Rhine and Danube.\*

By the above facts, it will be easy for us at one view to trace the boundary of the Roman Empire; for if we start at the Straits of Gibraltar, and pass up the Atlantic coast to the English Channel, from thence we pass up on the west side of the British Isle, crossing at or near the Straits of Scotland, thence across the German Ocean to the mouth of the Rhine; we follow this river towards its source until we come to the wall built by Probus; thence across to the Danube, until we come to the province of Dacia; leaving the river we pass round Dacia on the north, until we come to the Black Sea; crossing the Black Sea, we strike the mountains of Armenia, thence to the Euphrates; passing down the Euphrates until we come to Arabia; then running in a southerly direction to the Red Sea, including Syria; crossing the Red Sea, we pass up between, or at the north of the Arabian and African deserts; we include Egypt and all of Northern Africa to the Straits of Gibraltar.† Within these limits we are to look for the eleven kingdoms. Now, then, when we arrive in the history of the world where there are just "ten kingdoms" and "another," answering to the description given in the prophecy on the old Roman territory, this will be the fulfilment. And, for convenience, let us at A.D. 500 look to see if these ten kingdoms had arisen.

1st. We may remark, that the Vandals entered

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\* Ibid. pp. 381, 382

† Gib. vol i. p. 3.

Africa about A.D. 427-9, and were at this time in possession of a large portion of it.\*

2d. The Suevi passed into Spain about A.D. 409, and established themselves in the western and northwestern part of that province.†

3d. The Visigoths established themselves in Spain A.D. 462-472, and in 584 extended their dominion over the whole peninsula.‡

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\* Says Koch, "the Vandals and Alans passed into Africa, A.D. 427. Genseric" (king of the Vandals) "conquered in succession all that part of Africa pertaining to the Western Empire, from the Straits of Cadiz," (about 65 miles northwest of Gibraltar,) "as far as Cyrenaica," (the northeastern part of Tripoli,) "which was dependent on the Empire of the East. He subdued, likewise, the Balearic Isles, with Sardinia, Corsica, and a part of Sicily." (Koch's Rev. in Eu. p. 47. Vide Kohlrausch's History of Germany, p. 85.)

† "After having settled some years in Gaul, these tribes passed the Pyrenees (409) to establish themselves in the most fertile regions of Spain. The Vandals seized Bœtica, and a part of Gallicia; the Suevi the rest of Gallicia, while the Alans took possession of Lusitania, and the province of Carthagenia. The Alans afterwards submitted to the sway of Gonderic, king of the Vandals (420); while the Suevi preserved their native Princes, who reigned in Gallicia and Lusitania, this latter province having been abandoned by the Vandals (427), when they passed into Africa." Koch's Rev. in Eu. vol. i. p. 46.

"The Suevi remained in Spain, but became, by degrees, more and more pressed upon by the Goths, under Wallia and his successors, being soon limited to the northwestern portion of Spain and Portugal, and at last in the year 585, they were entirely united with the Westro Gothic kingdom. (Kohlrausch p. 85.)

‡ The Visigoths, pressed by the Romans in Gaul, took the resolution of carrying their arms beyond the Pyrenees, under the conduct of their king Adolphus; they made themselves masters of the city of Barcelona, in 415. Euric, one of the successors

4th. The Angles and Saxons arrived in Britain, about A.D. 450, and established a kingdom.\*

5th. The native islanders were driven into Wales, where they succeeded in maintaining their independence.†

6th. The Burgundians entered Gaul about 413, and subsequently established themselves in the eastern or southeastern part of Gaul on the Rhone.‡

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of this prince took from the Romans (472) all that yet remained of their possession in Spain and Leovigild; another of their kings completed the conquest of all that country, (584) by reducing the kingdom of the Suevi." (Koch, vol. i. p. 46.)

\* "In the middle of the fifth century, (449) the Angeli, Saxons, and Futi passed over into England." (Kohl. His. of Ger. p. 85.) "A body of these Anglo-Saxons arrived in Britain (450) in the first year of the reign of the Emperor Marcian, under the command of Hengis and Horsa." (Koch, vol. 1 p. 48.)

† Rotteck, in speaking of the Britons, says; "As desperate as the situation of the natives" (Britons) "appeared, they summoned courage enough for a valiant defence, fought about 150 years,—four times gloriously, but were finally exhausted against their savage enemies." "They however maintained in the mountains of Cornwallis, until the middle of the tenth, and in Wales until the thirteenth century, their independent dominion." (Rotteck, vol. ii. p. 70.)

"After a war of a hundred years, the independent Britons still occupied the western coast, from the wall of Antoninus, to the extreme promontory of Cornwall; and all the principal cities of the inland country still opposed the arms of the Barbarians." (Gib. vol. iii. pp 620, 621. Vide Koch, vol. i. p. 48, and Hume vol. i. pp. 18, 19.)

‡ "The Burgundians, a people it would appear originally from the countries situated between the Oder and the Vistula, followed nearly in the track of the Visigoths; as we find them about 413 established on the upper Rhine, and in Switzerland. After the dissolution of the Empire, they succeeded in establishing them-

7th. The Franks entered Gaul about 407, and subsequently became masters of the whole province.\*

8th. Ostrogoths in Italy, A.D. 493.†

9th. The Gepidæ: this tribe established themselves in Dacia, on the death of Attila, A.D. 453.‡

selves in those parts of Gaul known by the names of the Sequanois, Lyannois, Viennois, and Narbonnois, namely, in those Districts which formed, in course of time, the two Burgundies, the Provinces of Lyannois, Dauphiny and Provence on this side the Durance, Savoy, the Pays de Vaud, the Valais and Switzerland. These countries then assumed the name of the kingdom of the Burgundians." (Koch, vol. i. pp. 44, 45.)

"Southeastern France, Savoy and western Switzerland belonged now (476) to the Burgundians." (Kohl. His. of Ger. p. 92.)

"Burgundy became, with the preservation of its national laws, however, a Frankish Province," (534). (Rotteck, vol. ii. p. 66.)

\* "At length the Franks, having been repulsed in different encounters by the Romans, again passed the Rhine, (430) under the conduct of Clodion, their chief; made themselves masters of the greater part of Belgic Gaul, took possession of Tournay, Cambra and Amiens, and thus laid the foundation of the new kingdom of France in Gaul." (Koch, vol. i. p. 45.)

"On the lower Rhine, on the Maas and the Scheldt, as far as the Netherlands, and in the north of France, dwelt (476) the branches of the Franks." (Kohl. His. of Ger. p. 91.)

† "We have seen the foundation of this kingdom" (Ostrogothic) "in Italy by the great Theodoric" (493). (Rott. vol. ii. p. 56.)

"Theodoric broke up with his nation in the year 488, pressed through the passes of Italy, and encountered Odoacer near Aquileja and Verona. Odoacer was a third time defeated near the Adda, after his own city, Rome, had shut its gates against him; and for three years he was besieged in Ravenna, until in the year 493, he was at last forced to yield, and his lands fell into the hands of Theodoric, by whom he was killed." (Kohl. His. of Ger. p. 97. (Vide Koch, vol. i. p. 49.)

‡ "The valiant and prudent Ardaric had extended the domin-

10th. Alemanni: they invaded that part of Gaul known since under the name of Alsace, the Palatinate, Mayence, etc., and extended their conquests over Rhetia.\*

These ten kingdoms were all in existence in 520; and occupied Gaul, Spain, Britain, Africa, Italy, Dacia, and the territory north of Italy.† The above, together with Popery in its civil form, constitute the eleven kingdoms,—or the “*ten kingdoms*” and “*another*.”

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ion of the last nation, (Gepidæ,) after the death of Attila, over Pannonia and Dacia. This kingdom flourished one hundred years.” (Rott. vol. ii. p. 49.)

“ Subsequently they” (the Gepidæ) “joined the numerous hosts of Attila; and after his death,” (A.D. 451-455,) “they settled in Dacia, on the banks of the Danube.” (Smith’s Clas. Dic. p. 325. Vide Koch, vol. i. p. 50.)

\* “Upon the destruction of the Western Empire, 476, the Alemans subdued that part of *Gaul*, which is now known by the name of Alsace, where they settled.” (An. Univ. His. vol. xvii. p. 299. Vide Ash, p. 132.)

“The Alemans and their neighbors, the Swabians, occupied along with the Bavarians, the greater part of what is called Upper Germany, on both sides of the Danube, as far as the Alps.” (Koch, vol. i. p. 51.)

“Clovis took from the Alemans a part of their territories” \* \* \* \* “they retained, however, under their hereditary chiefs, Alsace, with the Districts situated beyond the Rhine.” “Clovis left the Alemans, after their defeat, a considerable part of their territories under the hereditary chiefs, who acknowledged the superiority of the Frankish kings.” Those of the Alemans who dwelt in Rhetia and Noricum, were under the protection of the Ostrogoths, until A.D. 536, when their possessions were ceded to the Franks. They were, however, a distinct kingdom, although tributary to the Franks, until their signal defeat in A.D. 554. (Vide Koch, vol. ii. pp. 374-376.)

† See map at the close of the book.

Now the next question is, when did Popery assume its civil form, or become connected with the state ?

This little horn—Papacy in its civil form—is to pluck up three of the first horns (kingdoms) by the roots, hence this little horn, or eleventh kingdom, must come into existence after the ten, namely, this side of A.D. 493, when the last one of the ten, the Goths, settled in Rome, and before A.D. 534, for then one of the ten, (the Vandals,) was plucked up. This certainly is quite definite ; for the whole period within which we must find the rise of the little horn is but 41 years. And surely an event of this magnitude must be marked in history sufficiently clear to lead us to determine what time during the 41 years it did arise.

But before we define the point when Papacy assumed its civil form, we wish to identify the kingdom, with which it becomes connected. And first, we enquire, what are its leading characteristics ?

On turning to Daniel we learn that this little horn, (Daniel vii: 8,) having eyes and a mouth, evidently symbolizes a union of Church and State. A horn is an emblem of strength, and represents a kingdom, while the eyes and mouth represent a Church. The Church of Christ is represented, (Rev. iv: 6, and v:8, 9,) by four living creatures having “eyes before and behind,”—while the ministry or servants of the Church, are said to be mouth for God to the Church.

“And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth and with his mouth, and will teach you what ye shall do.

“And he shall be thy spokesman unto the people: and he shall be, *even* he shall be to thee instead of a

mouth, and thou shalt be to him instead of God." (Ex. iv : 15, 16.)

"Therefore thus saith the Lord. If thou return, then will I bring thee again, *and* thou shalt stand before me : and if thou take forth the precious from the vile, thou shalt be as my mouth : let them return unto thee ; but return not thou unto them." Jer. xv : 19.

If, therefore, eyes and a mouth are emblematical of a Church, may not the eyes and mouth in this horn, (Dan. vii : 8,) symbolize a Church, and his having eyes like the eyes of *man*, "denote his cunning and foresight ; his looking out and watching all opportunities to promote his own interests"? and the eyes and mouth being embodied in the horn, represents the union of Church and State.

Hence, if we can find the State that becomes connected with the Church, or nationalizes it, we shall find the power that plucks up three of the first horns by the roots, and *vice versa*.

That the horn with eyes and a mouth must come up before the three are plucked up, is evident from the following facts, as given in both the vision and the interpretation.

*Vis.* "Four great beasts came up out of the sea."

*Int.* "These great beasts which are four, are four kings which shall arise out of the earth."

*Vis.* "Then I would know the truth of the fourth beast."

*Int.* "Thus he said, The fourth beast shall be the fourth kingdom upon earth."

*Vis.* "And it" (the fourth beast) "had ten horns."

*Int.* "And the ten horns out of this kingdom are ten kings that shall arise."

*Vis.* "I considered the horns, and behold there came up among them another little horn, before whom there were three of the first horns plucked up by the roots."

*Int.* "And another shall rise *after* them, and *he* shall *subdue three* kings."

Who cannot see, from the above, that those who place the establishment of the little horn *after* the plucking up of the three, or any one of the three, are wrong? The words, "*He shall subdue*," and "*before whom three fell*," forever settle this point. This is not our interpretation, but the very language of the angel of God.

We are then, to ascertain what power it is that subdues three of ten contemporary kingdoms. On turning to history, we learn that three of the above ten kingdoms were plucked up by the victorious arms of Justinian, under Belisarius and Narses;—the Vandals in Africa, A.D. 534.\*

The kingdom of the Goths in Italy was overthrown A.D. 553.†

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\* "The dominion of the Vandals in Africa lasted about a hundred years. Their kingdom was destroyed by the Emperor Justinian, who reunited Africa to the Empire of the East. Gelimer, the last king of the Vandals, was conquered by Belisarius, 534." (Koch, vol. i. p. 48. Vide Gib. vol. iv. pp. 121-136.

† "The Goths raised themselves once more, after four of their sovereigns had been destroyed, under their king, Totilas, who was worthy of ruling the dominions of Theodoric; but as he also, after he had fought with fame for eleven years, was killed in the year 552, in a battle against Narses, and ten months afterwards, his successor, Tejas, fell likewise, in the three days' desperate battle near Cuma, the Gothic kingdom sunk into such a ruinous

The Alemans were overthrown in A.D. 554.\* This, then, is a fulfilment of the declaration, (Dan. vii: 24); "he shall subdue three kings." Hence, having ascertained when the last of the ten arose, and when the first of the ten contemporary kingdoms was subdued, we have defined the circle, within which the little horn is to be established, namely: between A.D. 493 and A.D. 534. Having shown, by historical testimony, that three of the ten were subdued by the military force of the Greek Government, it follows, as a matter of course, that this is the government in connection with the Church, that answers to the little horn. This Symbol (the little horn) warrants us in looking for a union of Church and State, or the full assumption of authority over religion, nationalization of the Catholic Church, and concurrence with the Pope

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state, that twenty-seven years after the death of Theodoric, and in the year 553, the Ostrogoths were not only vanquished, but also almost entirely annihilated. A few only escaped over the Alps, to seek an asylum among other German nations." (Kohl. His. of Ger. pp. 98, 99. Vide Koch, vol. i. pp. 49, 50.)

\* "The Alemans, who dwelt in the mountains, deemed the occasion favorable, on the dispossession of the Goths, (553,) for an invasion of Italy. They divided themselves into two enormous hordes, commanded by Leutharis and Batilinas, the *former* of whom coasted the Mediterranean, the latter the Adriatic. These hordes were composed of foot soldiers, armed with shields and swords, and merely clothed with long trousers, the upper part of the body being naked, from an idea that by that means they should suffer less by the heat of the climate. The army under Leutharis was destroyed by pestilence, and that under Batilinas was surrounded and cut to pieces by Narses, five men escaping the fate of their comrades, A.D. 554." (His. of Ger. by Menzel, pp. 186, 187.)

in enforcing the false doctrine, and superstitions of that Apostate on its subjects.\*

No such union is to be looked for between Constantine and Theodosius, because it is too early, the ten horns (kingdoms) not having arisen. And if we can depend on the assertion of Baronius, "there was not, in the year 499, a single Catholic Prince in the whole circuit of the earth."† It was at this time that Anastasius filled the throne at Constantinople; and during the greater part of his administration, the Church was rent and torn by disputes between the various Bishops. All this time the Bishop of Constantinople and the Pope of Rome strove to augment their power: efforts were made to unite the sees of Constantinople and Rome; but the demands of the Pope were so exorbitant in the estimation of the Emperor that it did not take place until A.D. 519. During the year 518 Anastasius died.

*"The priests, availing themselves of this circumstance, frightened the superstitious multitude, and threatened the heretics with the vengeance of God. Their intrigues were so well conducted, that they placed on the throne Justin, a very ignorant man, and from that very cause, a good Catholic. The prince on his elevation, gave a direction to affairs entirely opposite to that of his predecessor. The pretended heretics were punished, and the populace by re-*

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"But it may seem incredible that a victory, which no more than five of the Alemanni survived, could be purchased with the loss of four-score Romans." (Gib. vol. iv. p. 279.)

\* Lord on Apoc. p. 386.

† Baronii Annal. anno 499, No. 14. Vide Lord on Apoc. p. 386.

*iterated acclamations made the Catholic faith triumphant. The will of a fanatical mob having been confirmed by a council held at Constantinople, the Catholics could exercise their vengeance against the Eutychians.”\**

This change in the Church and State brings us to a new era. The first effort of this new Emperor was to heal the division that had rent the Church in the east.† In this he was aided by his nephew Justinian, who was a rigid Catholic. It appears from history that the nephew of Justinian and Proclus were the actual rulers.‡ During the year 518, the Emperor sent to the Pope at Rome, requesting him to send legates into the

\**De Cormenin His. of Popes*, p. 102.

† “*Justinus, a Thracian of low birth, but of sound faith, had risen by merit from a private soldier to the first rank in the army. Popular favor raised him to the throne ; his conduct proved him worthy of the high station he filled though so illiterate as not to know how to read. The first concern of this Catholic Emperor was to check the insolence of the Eutychians, and to procure a reunion of the oriental churches with the See of Rome. He succeeded, happily, in both.*” (Reves p. 178.)

‡ “*After the death of Anastasius, the diadem had been placed on the head of a feeble old man ; but the powers of government were assumed by the nephew of Justin, (Justinian), who already meditated the extirpation of heresy, and the conquest of Italy and Africa. A rigorous law was published at Constantinople, to reduce the Arians by the dread of punishment within the pale of the church.*” (Gib. vol. iv. p. 31.)

“*Justin reigned, or appeared to reign nine years. Proclus, the questor, and Justinian, Justin’s nephew and adopted son, were the real rulers. The Emperor, rude as a soldier, ignorant as a peasant, unacquainted even with writing, but strictly orthodox, and therefore dear to the clergy as well as to the people, left to those the affairs of the empire, reserving for himself the splendor of the throne and tranquil profusion.*” (Rott. vol. ii. p. 97.)

east, capable of forwarding and accomplishing the great work of uniting the two Churches of Rome and Constantinople. The following year, (519), the Pope sends his legates, who, on being introduced to the Emperor, Justin, at Constantinople, presented the following conditions, on which the union was to take place. "1. To anathematize all heretics in general, and those in particular, who have been mentioned above, together with Acacius. 2. To receive the council of Chalcedon, the letter of Leo on the incarnation, and all the letters, which that Pope had written on the Christian religion; though most of the orientals, probably all, were utter strangers to those letters, and the doctrine they contained. 3. They were to declare, that they conformed, and would conform in all things, to the apostolic see; that they received all the constitutions of the Roman Church," (Bower's His. of the Popes, vol. 1, pp. 313, 314.)

The result of this effort of the Emperor and Pope, was the reunion of the Church of Constantinople with that of Rome. The Bishop of Constantinople refused, at first, to sign the articles; and this determined the Emperor to present them to the Senate, who approved them. Afterwards he obliged the Patriarchs to sign them, and thus a union of the two Churches took place, **A.D. 519.\***

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\*"The next day they waited on the Emperor, who received them in the most obliging manner; and after expressing the earnest desire he had of putting an end to so long a schism, and seeing all good Christians, especially the prelates of the Church, united among themselves in the bonds of charity, desired them to,

In relation to the above we may remark, that the events of A.D. 519 are far more decisive in their char-

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consult the Patriarch, and settle with him the terms of union, that no room might be left on either side, for new disputes. The legates replied, agreeably to their instructions, that the blessed Pope Hormisdas had settled the terms, which therefore must not be altered, nor even disputed ; since they were strictly enjoined by his holiness to admit none to the communion of his apostolic see, who did not receive them without the least alteration. The Bishop of Constantinople had already received the council of Chalcedon ; and now agreed to strike the name of Acacius out of the diptychs, which was all the predecessors of Hormisdas had required. But to insist on his erasing likewise the names of Euphemius and Macedonius, who had suffered a most cruel persecution, the loss of their sees, and exile, in defence of the Catholic faith ; to oblige him to receive not only the letter of Leo on the incarnation, but all the letters written by that Pope on the Christian religion ; and, besides, to promise that he would conform in all things to the apostolic see, and look upon those who died out of the communion of the Roman, as dying out of the communion of the Catholic Church ; seemed to him the height of presumption in the Bishop of Rome. Against these articles, therefore, he warmly remonstrated, as artfully calculated to subject, rather than to unite, the see of Constantinople to that of Rome. But the legates were inflexible ; and, on the other hand, the Emperor was determined, out of his great zeal for the unity of the Church, to agree to any terms rather than to suffer so scandalous a division to continue among the Christian Bishops. Finding, therefore, that the legates would not yield, he declared, that the patriarch should ; and accordingly, having first caused the articles to be approved by the Senate, he commanded him to receive them. The patriarch still objected against them as derogatory to the rights and liberties of his see, and highly injurious to the memory of his two holy predecessors, Euphemius and Macedonius, whose names were written in the book of life. But the Emperor, who was utterly unacquainted with the laws, discipline, and practice of the Church, being deaf to all remonstrances, the patriarch was in the

acter relative to the fulfilment of this prophecy, (Dan. vii: 8, 24, 25,) than any events that have transpired

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end obliged to yield, and promised accordingly to comply with the terms prescribed by the Pope; but, at the same time, begged, that instead of signing the articles as they had been drawn up and worded at Rome, he might be allowed to write a letter to the same purpose, addressed to his holiness. His view therein was to avoid certain expressions in the articles, which seemed to import some kind of authority in the see of Rome over that of Constantinople. This occasioned great disputes; but it was agreed at last, that the patriarch should sign the articles, without the least *alteration, addition, exception, or limitation*; but that he should be allowed to premise a preamble, addressed to Hormisdas, in the form of a letter. Pursuant to this agreement, he signed the articles; but took care, in the preamble, which he first prefixed to them, that no room should be left for the present Pope, or his successors, to claim, from his having signed them, any kind of authority or jurisdiction over him, or his successors. For he addressed him with no other title but that of brother, and fellow-minister, which evidently excludes all kind of subjection; and whereas the Pope magnified the see of Rome, and seemed to exalt it above other sees, as the throne of the first apostle, the patriarch declared in his letter that "he held the two holy Churches of old and new Rome to be one and the same Church;" which was equalling the two Churches, and disowning all superiority in the one to the other. He was a match for the Pope.

The articles being thus signed by the patriarch, the name of Acacius, and with his, the names of the other Bishops, who had succeeded him in the see of Constantinople ever since the beginning of the schism to the present time, namely, of Fravitas, Euphemius, Macedonius, and Timotheus, were all, without distinction between Eutychian and orthodox, struck out of the diptychs; nay, to complete the vengeance of the apostolic see, and extend it to all indiscriminately, who had any ways disengaged their holiness, the names of the two Emperors, Anastasius and Zeno were, at the request of the legates, cancelled, together with those of the Bishops. And now the legates, having obtained all

either before or since. Let it be remembered that the rise of the little horn is to be looked for between the years 493, when the last of the ten,—the Goths arose, and A.D. 534, when the first of the three,—the Vandals were subdued. It is within this circle of time, that the apostate Church is to assume her civil character, or, as the Apostle represents, (Rev. xvii.) the Woman is to take her seat upon the beast.

The above-named Articles being dictated by the Pope of Rome, and by his legates, conveyed to the Emperor of the East, and ratified by the Senate through the influence of imperial power; from this enactment of the civil government, constituting the creed of chalcedon the law of the Empire, we may date the origin of the little horn.

The religious world was, at this time, divided into many sects—as Arians, Pelagians, Eutychians, Nestorians, Manicheans and Catholics. The second of those articles, required first, that those Anti-Catholic sects should embrace the doctrines of the Catholic Church, as *defined by the Chalcedonian Council*; and secondly, that they should endorse not only the letters

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they were enjoined to require, declared, in the name of the blessed Pope, Hormisdas, the two sees UNITED again in charity and faith. They then attended the patriarch to the great church; assisted at divine service performed by him with great solemnity, the Emperor, the Empress, the whole Court, and the Senate, being present; and, to seal the union, received with him, and probably at his hands, the holy eucharist. *Thus ended the first great schism (A.D. 519) between the Churches of Constantinople and Rome, after it had lasted thirty-five years.* (Bower, Vol. i. p. 318.)

of Leo on the *incarnation*, but ALL the *letters*, which that Pope had written on the *Christian* religion ; and thirdly, should declare that they *conformed* in ALL *things* to the APOSTOLIC SEE, \* that they received ALL the *constitutions* of the CATHOLIC CHURCH, etc. The Catholic faith was not only secured as the religion of the State, but by an imperial edict enforced ultimately upon all other sects. The faith of Chalcedon becomes now the dominant religion, the Catholic Church is nationalized, the Woman takes her seat upon the beast, the man of sin his seat in the temple of God, and the abomination is set up, or stands in the holy place.†

It must be remembered that the point to be proved is not that the Pope should become a temporal Prince. This would not agree with the instruction given by the angel of God ; for the Pope did not become a temporal Prince until about the close of the eighth century, while the truth (Dan. vii: 24), requires the existence of the horn with eyes and a mouth before A.D. 534, when the Vandal kingdom was conquered. It is *the nationalization of the Catholic Church by the government* — not by the ten kingdoms of the Western Empire

\* Bower, vol. i. pp. 313, 314.

† Lord Cobham, who suffered martyrdom in the reign of Henry V., remarks : " But, as touching the Pope and his spirituality, I owe them neither suit nor service ; for so much as I know him by the scriptures to be the great Antichrist, the son of perdition, the open adversary of God, and the ABOMINATION STANDING IN THE HOLY PLACE." (Marsh's Eccl. His. p. 250.)

but by the *beast*, (Rev. xvii.)\* and, as Lord remarks; †  
 “*The concurrence with the Pope in ENFORCING THE FALSE DOCTRINES AND SUPERSTITIONS of that Apostate on its subjects.*” This was done in 519 by the Eastern Empire. By consulting the history of those times, we learn that the Bishop of Antioch signed the Articles ‡ in 519. Here, then, were three great divisions of the Church, in the persons of her representatives, united in the Catholic faith, namely, the Bishops of Rome, Constantinople and Antioch.

The Metropolitan of Thessalonica and the Bishop of Alexandria refused to sign the Articles, not because they contained the creed of Chalcedon, or because they required entire obedience to the constitutions of the Catholic Church, but from the fact that they were required to condemn the memory of some of their Bishops. This occasioned great disputes, but that part relating to the Bishops being left out, § the council was received all over the east.|| The quarrels of the Popes and Emperors, subsequently, do not touch the question, or invalidate the great work, which was accomplished in 519, else no demonstration can be presented that the union was ever formed; for such dissensions have been of frequent occurrence ever since. The question whether one or more persons in the Trinity suffered in the flesh, ¶ was not a point specified in the

\* The ten horns on the head of the beast of the thirteenth and seventeenth chapters, of Rev., are not the same with those in Daniel vii., but symbolize subsequent divisions.

† Lord on Apoc. p. 386. ‡ Bower, vol. i, p. 319.

§ Ibid p. 321. || Bower vol. i, p. 323. ¶ Ibid p. 323.

Articles,\* hence, it was not a question that effects this position. It is not a union of the two Churches, but a NATIONALIZATION OF THE CATHOLIC CHURCH, THE RECEPTION OF THE FAITH OF CHALCEDON, AND THE PERSECUTION OF DISSENTERS,† that distinguished the acts of Justin from 519 onward. The government of the east, down as late as the time of Pepin, protected the Catholic Church, both in the east and in the west; but in consequence of the Emperor of the East declaring against the worship of images,‡ (A.D. 726,) the people of Rome were excited against the Emperor, they expelled the Governor, and formally erected a Republic, (730); but subsequently, however, being pressed by the Lombards, Pope Stephen II. sought for an alliance with the Greek Empire; but not obtaining it, he applied to Pepin (755), who delivered Rome from the Lombards, and put the Pope in possession of the Exarchate. From this event we are to date the administration of the second head of the beast, (Rev. xvii.)§

But to return to the subject, we remark that Justinian, whom Gibbon styles the pillar of true religion,|| was consul under Justin, (519); and that he was adopted in 520, some say as colleague, others as suc-

\* Bower, vol. i. pp. 313, 314.

† Hormisdas persecuted the unfortunate heretics, Nestorians, Eutychians, Arians, Pelagians and Manicheans, whom he caused to be publicly scourged, both men and women, before sending into exile." (DeCormenin, vol. i. p. 103.)

‡ Koch, vol. i. pp. 58, 59. § See exposition of Rev. xvii.

|| Gib. vol. iv. p. 44.

cessor. But however this may be, it is certain, he had a great influence in the government, as the following will show: "After the death of Anastasius, the diadem had been placed on the head of a feeble old man; but the powers of government were assumed by the nephew of Justin, (Justinian), who already meditated the extirpation of heresy, and the conquest of Italy and Africa. A rigorous law was published at Constantinople, to reduce the Arians by the dread of punishment within the pale of the Church."\* And in a letter addressed to Justin by Theodoric, we have this sharp reproof: "That to pretend to a dominion over the conscience is to usurp the prerogative of God; that by the nature of things the power of the sovereign is confined to external government; that they have no right of punishment but over those who disturb the public peace, of which they are the guardians; that the most dangerous heresy is that of a sovereign who separates from himself a part of his subjects because they believe not according to his belief."† Justin, while under the influence of Catholicism, together with the Pope himself, did, as Theodoric says, usurp the prerogatives of God, or, as Paul says, sit in the temple of God, showing himself to be God. I do not ask for better evidence to show the rise of the little horn (Dan. vii.); for the watchword with both Justin and the Pope was, *give the heretics no quarters*. They proscribed them in matters of faith. They did not, they would not, grant them toleration.

\* Gib. vol. iv. p. 31.

† Ibid. p. 31.

Hence, we believe this to be the point, (A.D. 519,) where the daily was taken away, and the abomination was set up. That the papal power was not at its height in 519 is admitted, for history informs us that it was not until the fourteenth century that it attained its full height, its full power. It was then, that Boniface stood on that proud and guilty eminence of absolute, spiritual and temporal power. But I think that 519 was the time when the beast began to operate, to make war upon the saints, to tread under foot the holy city, the time when the witnesses began to prophesy in sackcloth, and when the Woman (Church) fled into the wilderness. Even the Catholics themselves regard this as an important era in the history of the Church. They heap their anathemas on the two former Emperors — Zeno and Anastasius — while they lavish their benedictions on the heads of Justin and Justinian. This event was of importance to the Catholics, it gave them power and wealth, they could pursue with fire and sword those who refused to bow to their mandates; and from this time onward, with but very few exceptions, if any, there was an unbroken chain, a steady increase of power down to the time of the Reformation. As we have inserted a number of historical extracts, we shall do well, perhaps, to take a retrospective view of the facts defined by this historic testimony. We learn, 1st. That Anastasius dies, and that Justin succeeds to the throne, A.D. 518. 2d. Justin, being a rigid Catholic, compelled all the Bishops in his dominion to subscribe to the above-mentioned articles, on pain of forfeiting their sees. 3d. The above-mentioned articles *were signed* by the

Patriarch at Constantinople, and the Bishop of Antioch, (A.D. 519.) 4th. The Catholic Bishops, according to Putnam, were recalled from their exile the same year (519). 5th. Heretics of all denominations were excluded from all employments, both civil and military. 6th. The Emperor and the Pope did, in compelling the Bishops to sign those articles, take away liberty of conscience: And in granting no toleration to heretics, as they were called, fulfilled 2 Thess. ii: "He shall sit in the temple of God, showing himself to be God." 7th. Those who would not yield obedience to the decree of the Emperor, namely, receive the Articles which were approved by the Senate, (CIVIL POWER,) and dictated by the Pope, (ECCLESIASTICAL POWER,) were regarded as schismatics and heretics; and as such, many of them were scourged, imprisoned, and put to death. 8th. That from this date (519), the witnesses begin to prophesy in sackcloth, the holy city is trodden under foot, and the Woman flees into the wilderness, into her place,\* (the mountains,) where she is nourished 1260 days (years.)

Here, then, in A.D. 519, I must, as a matter of truth and consistency, consider the abomination that maketh desolate (Dan. xii: 11) was set up; and the prophet was informed from the time it was set up there would be 1290 days (years.) "And he shall speak great words against the Most High, and shall wear out the saints of the Most High; and they (power according to the Sep. Ver.) shall be given into his hands until a time and times, and the dividing of time," (Dan. vii:

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\* Rev. xii: 14.

(25). Critics are by no means agreed on the numerical value of the expression, "the dividing of time." But we turn to the instruction given by the angel, to ascertain, if possible, the length of that period.

Upon a critical examination of Dan. vii: 23, 24, we learn that the power into whose hands the saints were to be given, is, 1. To pluck up three of ten contemporary kingdoms. 2. That the times, laws, and saints are to be given into his hands for a "time and times and the dividing of time." 3. That he is to "wear out the saints," etc.

In Dan xi: 31-35, we read ; and "arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate. And such as do wickedly against the covenant shall he corrupt by flatteries : but the people that do know their God shall be strong, and do *exploits* And they that understand among the people shall instruct many ; yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many* days. Now, when they shall fall, they shall be holpen with a little help : but many shall cleave to them with flatteries. And *some* of them of understanding shall fall, to try them, and to purge, and to make *them* white, *even* to the time of the end : because, *it is* yet for a time appointed."

In the above there are three specifications. 1. The abomination is to be placed. 2. The people that do know their God "shall fall by the sword and by flame, by captivity and by spoil, *many* days." 3. They shall fall "until the time of the end ;" "because it is yet for a time appointed."

We now turn to Dan. xii: 11. "And from the time that the daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days."

Here are two particulars. 1. The abomination is set up. 2. There shall be 1290 days.

In Matt. xxiv: 15 and 21 we read: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand.) For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."

In the above there are three points. 1. The abomination of Daniel shall be set up. 2. When it is set up there shall be great tribulation. 3. There are days (*time*) during which that affliction is to last.

In order to show the parallelisms of the above passages, we present them in separate paragraphs, as follows:

And he shall speak *great* words against the Most High. (Dan. vii: 25.) And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. (Rev. xiii: 6.) Who opposeth and exalteth himself above all that is called God, or that is worshipped. (2 Thess. ii: 4.)

And think to change times and laws: and they shall be given into his hand. (Dan. vii: ) And arms shall stand on his part, and they shall pollute the sanctuary of strength. (Dan. xi: 31.)

And then shall that Wicked be revealed. (2 Thess ii: 8.) And shall take away the daily *sacrifice*, and

th-y shall place the abomination that maketh desolate. (Dan. xi:) And from the time *that* the daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up. (Dan. xii: 11.) When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand.) (Matt. xxiv: 15.) So that he, as God, sitteth in the temple of God, shewing himself that he is God. (2 Thess. ii.)

And shall wear out the saints of the Most High. (Dan. vii.) They shall fall by the sword, and by flame, by captivity, and by spoil, *many* days. (Dan. xi:) And it was given unto him to make war with the saints, and to overcome them. (Rev. xiii: 7.) For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. (Matt. xxiv: 21.)

Until a time and times and the dividing of time. (Dan. vii.) And *some* of them of understanding shall fall, to try them, and to purge, and to make *them* white, *even* to the time of the end: because *it is* yet for a time appointed. (Dan. xi: 35.) *There shall be* a thousand two hundred and ninety days. (Dan. xii.) And now ye know what withholdeth that he might be revealed in his time. (2 Thess. ii: 6.)

But the judgment shall sit, and they shall take away his dominion to consume and to destroy *it* unto the end. (Dan. vii: 26.) He that leadeth into captivity, shall go into captivity: he that killeth with the sword, must be killed with the sword. (Rev. xiii: 10.) Whom the Lord shall consume with the spirit of his mouth. (2 Thess. ii.)

Without specifying every point in the foregoing, we may remark, that the power denominated the little horn, (Dan. vii:) is to "wear out the saints;" and they are to "fall by the sword and by flame, by captivity and by spoil," (Dan. xi.,) "and he shall make war with the saints," (Rev. xiii.,) "and then shall be great tribulation," (Matt. xxiv).

Again, in the seventh chapter, we read the saints, times, and laws are to be given into the hands of this power for a "time and times and the dividing of time." Agreeably to chapter eleventh, the abomination is to be set up, and the saints are to "fall until the time of the end;" and according to Dan xii, from the time the abomination is set up, "there shall be a thousand two hundred and ninety days." It must, we think, appear evident to every unprejudiced mind that the power spoken of in Dan. chapters vii, xi and xii is the same — that the "little horn" power and "the abomination, that maketh desolate" are identical; and inasmuch as Daniel declares, (chapter vii,) "It shall be for a time and times, and the dividing of time" and in chapter xii for a thousand two hundred and ninety days," from the setting up of the abomination, we are led to believe that the periods in chapter vii and xii are one and the same.

In relation to the period denoted by "the dividing of time," as we make no pretensions to understanding the Hebrew or Chaldaic, we submit to the criticism of Prof. Vail, in reply to an article written on the subject, from which article he quotes under the head of No. 1, 2, 3, etc.

"1. The word translated *dividing*, in Dan. vii: 25,

is not the same as the word rendered *divided*, in Gen. x: 25."

*Niphlegah*, in Gen. x: 25, is the verb in the Niphæa praet. 3d sing., from *palag* — *it was divided*. The word in Dan. vii: 25 is *p'lagh* — *a dividing* — and is the Chaldaic noun from the same root, the root letters being the same in both Chaldee and Hebrew. The simple difference between the words is, that one is a verb and the other a noun. They are just as much the same words as the English words *dividing* and *was divided*, both being from the same root, and, of course, having the same radical meaning, the only difference being, that one is a verb and the other is a Chaldaic noun from the same root.

"2. The word in Gen. x: 25, is *pahlag*, a Hebrew word, signifying *to cleave*, (or *split*,) *to divide*, and is thus rendered by the Vulgāte, and other versions."

This is not quite correct. The words *peleg* and *niphlegah* occur in this sense, and only these from the root *palagh* — *he divided*.

"3. The word in Dan. vii: 25, is not a Hebrew but a Chaldee word."

Very true; but it is the same word as the Hebrew *peleg*, the only difference being that it has a Chaldaic pronunciation, *p'legh*, instead of *pelegh*.

"4th. It is not *pahlag*, but *p'lag*."

There is no such word as "*pahlag*," either in Hebrew or Chaldee. The writer *should* have spelt it, if he meant the Hebrew noun, *pelegh*, as above; or, if he meant the root, he should have spelt it *palagh*. The writer seems to leave the impression on the mind of one unacquainted with the original tongues, that the

words are radically different, but their radical and common significations are the same.

"5. It never occurs in any other place in the Bible."

Very true, in this particular form, as a noun, it does not occur. But then, it does occur as a participle, from the same root in Dan. ii: 41.

"6. It never means anything but just *a half*. This is the *only* signification given to it by Gesenius, or any one else that I know of."

That it means *a half* here, (Dan. vii: 25,) is generally conceded. It is not true, however, as we are left to infer, that *palagh* means to divide into two equal parts only. (See Gen x: 25; 1 Chron. i: 19. The division of the earth here mentioned was doubtless the division among the descendants of the three sons of Noah — Shem, Ham and Japheth.

"7th. When the Bible was translated into Greek, about two thousand years ago, they translated *p'lag* by the Greek word *hemisu*, the only meaning of which is *a half*.

"8. The word translated half, in Dan. xii: 7, is the Hebrew word *ghatzee* or *chatzee*; it is defined — 1, *half, the half part*; 2, *the middle, midst, midnight*."

To these remarks I would take no exception.

"9. It has no other meaning; it never means an unequal division.

"10. It is translated *half* in ninety-nine places, and *mid*, or *midst*, in the other fifteen where it occurs.

"11. It is translated into Greek by *hemisu*, just as the other word is. H."

The 9th remark refers to the word *chetsi*, in Dan. xii: 7. What is said of this word in the following remarks

is probably true. But it must be admitted that the root from which it is derived — *to divide* into two, three or more parts. (See Gen. xxxiii: 1.) "And he (Jacob) divided the children unto Leah, and unto Rachel, and unto the two handmaids." Here is a division, certainly into *three parts*, and not into two equal parts. (Judg. vii: 16.) "*And he divided the three hundred men into three companies.*"

As to the 10th and 11th remarks, I take no exception.

Yours truly, STEPHEN W. VAIL.

Concord, September 3, 1853."

From the above criticism, we learn that the original term rendered "dividing" does not necessarily imply a division into two equal parts. As Prof. Vail referred to Gen. xxxiii: 1, to illustrate the usus loquendi of the root, from which the original word chetsi is derived, we will present that verse together with the context:

"And Jacob lifted up his eyes, and looked, and behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids. And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost. And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother. And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept. And he lifted up his eyes, and saw the women and the children, and said, Who are those with thee? And he said, The children which God hath graciously given thy servant. Then the handmaidens came near,

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they and their children, and they bowed themselves. And Leah also with her children came near, and bowed themselves; and after came Joseph near and Rachel, and they bowed themselves." (Gen. xxxiii: 1 — 7.

We perceive from the above passage, that Jacob divided his children into *three* parts. The first division was assigned to Leah, the second to Rachel, the third to the two handmaids, (v. 1.) 1. He put the handmaids and their children foremost. 2. Leah and her children after. 3. Rachel and Joseph hindermost, (v. 2.) Again 1. The handmaidens came near, they and their children, and bowed themselves. 2. And Leah also with her children came near and bowed themselves. 3. After came Joseph near and Rachel, and they bowed themselves. That the criticism of Prof. Vail is correct, is evident from Dan. xii, where the little horn power of Dan. vii. is referred to as "the abomination that maketh desolate," and the period of its dominion is given as 1290 days.

*The 1290 is not the time  
of the little horn's dominion  
but the time of the  
desolation.*

## SECTION II

In the preceding Section, we have noticed all the leading items of Dan. vii, as far as v. 25. We now proceed to the judgment, (v. 26,) and the taking away of his (the little horn's) dominion.

Previous to the close of the 1290 days, toleration was granted, but times and laws remained in the hands of that persecuting power until the close of that prophetic period. About one thousand years after the man

of sin took his seat in the temple (Church) of God, darkness covered the earth, and gross darkness the people ; yet light was made to shine out of obscurity, and to those, who sat in the region of the shadow of death, light sprung up. “ The loss which the Roman Church sustained by the Reformation was severely felt by her. Her gigantic power had been successfully attacked, and her wide-spread influence was narrowing down.” It became necessary to adopt some means by which she could be sustained, and it was at this time (1540) that the order of Jesuits were formed, “ and before the end of the 16th century they had obtained the chief instruction of the youth in every Catholic country in Europe.” In both Europe and Asia immense and splendid missionary establishments were founded. Another plan adopted by the Roman Church was the persecution of protestants. Thousands were put to death for, or in consequence of, their religion ; the Catholics made every effort to regain their power, but it was only a death struggle ; the very powers that had sustained her, became her enemies. The Jesuits were driven out of China\* in 1722-6, Japan, 1615, † Abyssinia, 1634, )‡ England, 1604, Venice, 1606, Portugal, 1759, France, 1764, Spain and Sicily, 1767, and the order was totally abolished by Clement, in 1773.|| But while these reforms were in progress, God was preparing a scourge for the apostate government. “ At the commencement

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\* Maun. His. of the world, vol. ii. p. 374.

† Marsh, p. 298. ‡ Ibid.

|| Good. Ch. His. p. 183.

of the French Revolution, the clergy in France were both numerous and wealthy. They amounted to no less than *eighteen Archbishops, one hundred and eleven Bishops, and one hundred and fifty thousand Priests*, having under their control a revenue of *five millions sterling, annually*, besides three thousand four hundred convents. The clergy and their wealth were now attacked by the infidel revolutionists, and fell an easy prey. The tithes and revenues of the clergy were taken away, by a decree of the Constituent Assembly ; the possessions of the Church were now declared to be the property of the nation ; the religious orders were abolished, the monks and nuns ejected from their convents, and their immense wealth seized for the nation. The revolutionary torrent, which was thus set in motion, destroyed law, government and religion in France ; and laid waste the ROMAN CHURCH, both there and in neighboring countries. The Priests were massacred, her silver shrines and saints were turned into money for the payment of the troops, her bells were converted into cannon, and her churches and convents into barracks for soldiers. From the Atlantic to the Adriatic she presented but one appalling spectacle. She had shed the blood of saints and prophets, and God *now gave her blood to drink.*" (Hist. of the Church, by Goodrich, pp. 183, 184.)

"A civil constitution was formed for the clergy, to which all were required to swear, on pain of death or banishment. The great body refused, and priest and altar were overturned, and blood, once esteemed sacred, flowed to the horses' bridles. Such as could, escaped through a thousand dangers, and found an asylum in

foreign countries. No tongue can tell the woes of the nation." (Marsh's Ec. His., p. 300.)

The above was the commencement of a series of aggressions, which continued until 1809, when Napoleon Bonaparte proceeded to Austria, and, having defeated the Austrian forces in three or four pitched battles, he entered Vienna on the 12th of May. Subsequently, he published a decree depriving the Pope of his temporalities, and annexing his estates to the French empire. That all may see the strength of the historic testimony bearing on these events, we insert the following extracts :

"Imperial decree, dated Vienna, 17th May, 1809, proclaimed in all the public squares and market places of the city.

"Napoleon, emperor of the French, etc., taking into consideration that when Charlemagne, emperor of the French, and our sublime predecessor, endowed the *Bishop* of Rome with various lands, they were given as *fiefs* to maintain the peace of his subjects, and that Rome did not, therefore, cease to form a part of his empire : considering, further, that since that time the union of spiritual and temporal power has been, and still is, the source of dissension, that the Popes have too frequently availed themselves of the one to support their pretensions to the other, and that with spiritual concerns, which are in their nature immutable, have been confounded worldly affairs, which change with the circumstances and politics of the times ; considering, finally, that it is in vain to attempt to reconcile with the temporal pretensions of the Pope all that we have concerted for the security of our army, the repose

and prosperity of the nations over which we reign, and the dignity and inviolability of our empire,

“ We have decreed and do decree, May 17, 1809, as follows: The papal territory is united with the French empire.” (New Annual Register, 1809 — *Scott.*)

*Part of a Proclamation of John, Archduke of Austria, May 27, 1809.* “ If God protect the virtuous exertions of the emperor Francis, and his mighty allies, Italy shall be again happy and once more respected in Europe. The head of the Church will possess again his freedom and his dominions.” (New Annual Register for 1809, Art. Public Papers, 1st p. 268, 2d p. 272. *Scott*, p. 256-7.

“ Napoleon dated from Vienna, 1809, a decree depriving his holiness of his temporalities, and annexing Rome and its dependencies to the kingdom of Italy. The consequences of a new struggle between a Pope and an Emperor, will shortly be told; they were of a very different character from those which followed the attempt of Henry IV. to dispute the supremacy of Gregory VII. eight centuries before.” (Horne’s Napoleon, vol. ii. p. 127.)

“ Bonaparte issued a decree dated Rome, (July 10) 1809, by which a great number of special tribunals were abolished, as well as every temporal jurisdiction hitherto possessed by the clergy, secular or regular.” (New Annual Register 1809, principal occurrence, p. 99.)

“ It was officially proclaimed as the fixed determination of the Emperor, (Napoleon) never to infringe upon the spiritual authority of the Pope, nor even to permit again the temporal sovereignty of the Church.

“And in consequence of this decision, the ‘Code Napoleon,’ ‘The Conscription,’ and the Continental system were introduced in their full vigor.

“The Pope excommunicated Bonaparte, in return for the confiscation of his whole dominion.” (See Allison, vol. iii. p. 285-6.)

“A proclamation of the consultum, issued upon the 10th of June, 1809, in consequence of the imperial rescript, declared that the temporal dominion of Rome had passed to Napoleon, but she would still continue to be the residence of the visible head of the Catholic Church.

“On the very night when the proclamation of the new functionaries finally divested him of his temporal principality, the head of the Church assumed his spiritual weapons, and in the name of God from whom he claimed authority, by missives drawn up by himself and sealed with the seal of the fisherman, declared Napoleon, Emperor of the French, with his adherents, favorers, and counsellors, to have incurred the solemn doom of excommunication, which he proceeds to launch against them accordingly.” (Scott’s Napoleon, p. 257-8.)

Says the Pope in his bull of excommunication against Bonaparte, 1809, “If the shadow of authority was retained to us in the illustrious city of Rome and in the provinces adjoining, all power was still wrested from us in the flourishing provinces of Urban, the March, and Camerino.” (Bower, vol. iii. p. 431.)

Order from Napoleon, 1809. “By order of his imperial and royal majesty, Napoleon, Emperor of the French, king of Italy, protector of the confederation of

the Rhine, etc., etc., etc., we are directed to make known to Pius VII., that he is utterly prohibited from holding any communion whatever, with any ecclesiastics in France, or any other subject of the Emperor, under the penalty of disobedience, both on his part and theirs ; advising him, also, that he is no longer the organ of the papacy, and that his majesty is now engaged in the proper arrangements for his deposition.” (Bower, vol. iii. p. 425.)

“On the 17th May, 1809, Napoleon issued his famous decree, which declared the papal dominions united to the French empire.

“Besides the disgrace which the Pope experienced from that course, he had the mortification to be seized in his palace, and was conducted as an *exile* to the city of Savona.” (Bower, vol. iii. p. 424.)

“In 1809, Napoleon appeared once more victorious in Vienna, where he proclaimed, May 17th, the end of the secular authority of the Popes, and the union of the States of the Church with France.” (Mauder, vol. ii. p. 241.)

“During Napoleon’s residence at Vienna, (1809) he abolished the temporal power of the Pope, and united the remaining territories of the States of the Church with France, and the city of Rome was declared an *imperial* and *free* city.

“The Pope was conducted to Fontainbleau, where Napoleon concluded a second concordat with him, in which, though the Pope did not resume his temporal jurisdiction, he obtained the right to keep ambassadors at foreign courts, to receive ambassadors, and to appoint certain Bishoprics.” (Maun. vol. ii. p. 99.)

"Bonaparte published a decree at Schœnbrun, May 17th, 1809, by which the states of the Pope were annexed to the French empire, and the city of Rome declared a free and imperial city. The union did take place.

"When the decree was put in execution, June 11th, the Pope published a bull of excommunication against Bonaparte, his adherents, counsellors and coadjutors. From that moment the venerable captive was more closely imprisoned. On the night of the 5th of July, he was forcibly removed from Rome."—(Koch, p. 509.)

"Bonaparte decreed, May 17th, 1809, that the States of the Pope are united to the French empire. The city of Rome, so interesting from its recollections, and the first seat of Christianity, is declared an imperial and free city, and that these changes should take effect on the first of June following.

On the 10th of June, these decrees were announced from the castle of St. Angelo, by the discharge of artillery and the hoisting of the tri-colored flag on its walls, instead of the venerable pontifical standard.

The Pope, after exclaiming, "consumatum est," (he) the dethroned pontiff, issued a bull, June 10th, 1809 (Bower, vol. iii, p. 429) excommunicating Bonaparte and *all* concerned in that spoliation, which was affixed upon the churches.

"On July 5th, 1809, the Pope (Pius VII,) was taken captive by Gen. Radet, under Bonaparte, and carried to France, in company with Cardinal Pacca.

"Being solicited for a donation, they (the Pope and Cardinal) found that they had but ten-pence between them. Said the Pope, 'Behold, General, all that we

possess of our principality.'" (Allison, vol. iii. pp. 282, 3, 6.)

"Pope Pius VII. had given countenance to the enemies of France, and threatened Napoleon with the thunders of the Vatican. The French entered Rome, the Pope realized his menace by a bull, (June 10, 1809) he was dethroned from his temporal sovereignty, and consigned to captivity, while Rome was made the capital of a French department." (Frost's Hist. of the World, 3d part, p. 338.)

"On the 17th May, 1809, Napoleon issued his famous decree, which declared the states of the Church re-united to the French Empire." (DeCormenin's His. of the Popes, vol. ii. p. 421.)

"1809, May 17th, Bonaparte declared the Papal States part of the French Empire." (American Text Book of Popery, p. 124.)

"But after fortune had done everything for her ungrateful bosom-child, after the Corsican master of war had arrived to such a degree of glory and power as no mortal had attained before him, he wantonly overthrew, by his insatiable ambition, the colossal edifice of his grandeur.

"In the course of the Austrian war he had annihilated, in the most violent manner, the temporal Empire of the Pope. The French troops under Miollis occupied Rome (Feb. 2d, 1808), and conducted there in the most improper and arbitrary manner. Soon after the imperial decree appeared (April 2d), that Urbino, Ancona, Macerata, and Camerino, were incorporated with the kingdom of Italy, 'because the interest of the great Empire required an immediate connection be-

*the Pope, and not  
the Empire, which  
was the object of the  
French invasion.*

tween Naples and Upper Italy, and because the donation of Charles the Great, Napoleon's predecessor, was made only for the advantage of Christendom, not for that of its enemies.' And finally, four days before the battle of Aspern, the imperial decree was issued from Sehœnbrunn (May 17th, 1809) which incorporated all the rest of the States of the Church with the French Empire. Rome was to be called the second city of the Empire. For the rest, a considerable salary, and the choice of residence, as head of the Church, in Paris or in Rome, were offered the Pope. But he, firm and intrepid, rejected every accommodation.

"The holy father had already issued the most solemn protestations against the occupation of Rome, and the usurpation of Ancona, declaring loudly that no war existed with France, and that he was the victim of mere violence. But now, when things had come to the extremity, he pronounced the anathema against all who had committed this violence, then against Napoleon himself, and finally against all who should oppose the publication of this curse (June 10th, 11th, 12th). These bulls were made known by zealous friends of the Pope, notwithstanding precautionary measures and violence employed by the French authorities to suppress them. The Emperor cared little for the maledictions of the high priest; but he made him feel his vengeance. The old man was taken violently, and in the most barbarous manner, from his Quirinal palace, conveyed through Italy, and over the Alps to Grenoble (July 6-8). From here gensd'arms conducted him and his small retinue to Valence, then by Aix to Nice and Savona (Aug. 9th), in which last

*but consider the  
temporal authority of the  
Roman Empire, which*

place he spent three sad years." (Rotteck's His. of the World, vol. iv. p. 216.)

"But the issue was deplorable. The Austrian armies had passed the Inn and Isar, and occupied Munich, (Apr. 26,) whilst Bellegarde and Kollowrath broke out of Bohemia through the Upper Palatinate, in order to reach hand to the main army on the Danube. At the same time, General Chateller had marched into Tyrol, and by the most zealous assistance of the inhabitants, became speedily master of the greatest part of the country. The Tyrolese overpowered in general insurrection the Bavarians, who had stimulated the old national hatred by unsparing treatment of their recently acquired country, and as many of the French as were to be reached, and proclaimed in triumph the return of the Austrian dominion. The equally honest and courageous Andrew Hofer, innkeeper at Passeyer, put himself at the head of this popular movement. All Tyrol, with the exception of Kufstein, as well as Vorarlberg, fell into the power of the valiant country people. The Bavarians and French lost about ten thousand men in opposing them.

But all this courage and love was lost through the reverses of the main army. Napoleon fell with the impetuosity of a tempest upon the army, which was progressing auspiciously. In a five days' battle, called with greater truth, a five days' campaign, Napoleon, that thunderbolt of war, shivered the Austrian power. Pfaffenhofen, Tann and Rohr, Abensberg, Landshut, and the most decisively, Eckmuehl and Ratisbon, (April 19th-23d) were the theatres of complete defeats of the Austrian army. The genius and for-

tune of Napoleon frustrated all the efforts of his enemy, and forced the noble Archduke to a sad retreat towards Bohemia, whereby the southern Danube country, as far as Vienna, was abandoned to the discretion of the French.

The French marched precipitately towards the dismayed capital. One month after the beginning of the war, Napoleon made his entry into Vienna (May 13th), 1809." (Rotteck's History of the World, vol. iv. p. 208-9.)

"Several succeeding defeats convinced the Spaniards of the superiority of the French arms in war upon a large scale. The French experienced partial losses only by skirmishes and ambuscades, by the agile bands of guerillas, which appeared and disappeared with equal rapidity.

Meantime, the British army, 35,000 men strong, had marched from Portugal to Spain, to support the exertions of its allies. But when it arrived at Salamanca (Nov. 13th), the Spaniards had already experienced decisive defeats. Then Napoleon, full of joy, set out from Madrid against this army (Dec. 22d); but Moore retreated rapidly towards Corunna. Yet Bessieres and Soult overtook him, and, after a bloody contest with the latter, the British embarked (Jan. 16th, 1809). Moore died of his wounds. The French had, a few days before, attacked anew the noble Saragossa (Dec. 1808). After the most desperate, forever memorable resistance, this city, filled with ruins and corpses, fell into the power of an enemy too superior in number (Feb. 21st, 1809).

In the meantime, Napoleon, meditating his projects

# Organization Surveyed

against Austria, had left the half conquered Spain (Jan. 17th), in order to make preparations in his own country for the coming contest. Thus ended the second period of the Spanish war.

Immediately after his entrance into Madrid, Bonaparte had suppressed the council of Castile, and the tribunal of the Inquisition, abolished feudal rights, the constraint of associations of trades, and reduced the number of cloisters one-third (Dec. 4th). But the salutariness of these ordinances was not perceived by the mass, and was disdained, even by the intelligent, as the gift of an enemy. Joseph, however, made, in the meantime, his second entry into Madrid (Jan. 22d 1809); and his party was increased by a considerable number of characterless and dastardly men, and even by patriots, who, looking more profoundly into relations, found a new order of things necessary to raise up again the Spanish monarchy.

King Joseph now organized the civil and military administration of the kingdom. Irritated by the fanaticism of the monks, and repeated insurrection of the provinces, he had previously suppressed (Aug. 18th, 1809) all the orders of monks and mendicants in the whole extent of Spain. The property of the cloisters was confiscated and applied to State objects. Rigorous decrees were published against fathers whose sons served in the armies of the junta; heavy pecuniary penalties, imprisonment and confiscation of property, were pronounced against them and their children." (Rotteck's His. of the World, vol. iv. p. 192-194.)

"Meantime, a new war with Austria was on the point of breaking out. That country, though humbled,

was not subdued ; the Emperor felt impatient under his past losses, and eager to redeem them, while the warlike pride of his subjects writhed under the consciousness of defeat. By great exertions their armies had been augmented to nearly half a million of men ; and in the Spring of 1809, the Tyrolese threw off the Bavarian yoke. The Archduke Charles commanded in Germany, the Archduke John in Italy. The French monarch quickly assembled his forces beyond the Rhine, advanced to Augsburg, and, by one of the most skilful manœuvres, broke the line of his antagonists, gained the successive victories of Eckmühl and Essling, and once more took possession of Vienna, May 12, 1809. The Archduke now collected his army on the left bank of the Danube ; Napoleon crossed over to attack him ; and though worsted in the obstinate battle of Aspern, May 21, he speedily reinforced his army, and, on the 6th of July, gained the famous triumph of Wagram. He then dictated a peace, styled the Treaty of Schœnbrunn, which was ratified on the 14th of October." (White's Uni. His. p. 500.)

"Long and disastrous was that Peninsular war. Before it could be closed, Napoleon was called to make new exertions. Austria had again declared war, and the forces which she raised were gigantic. Five hundred and fifty thousand men, in different armies, were put under the command of the Archduke Charles. Napoleon advanced against him, and was again successful, at Abensberg and at Eckmühl. Again he occupied Vienna ; but its fall did not discourage the Austrians, who, soon after, were marshalled against the French at Wagram, which dreadful battle made Napo-

leon once more the conqueror of Austria. On the 14th of November, 1809, he returned to Paris, and soon after made the grand mistake of his life." (Lord's Mod. His. p. 515.)

"But notwithstanding the success with which the French arms seemed to be thus everywhere crowned, still the resistance which they had met with in Spain, and perhaps, still more the open injustice of the aggression on so old and faithful an ally, once more awakened the slumbering spirit of the other powers of the continent. The Pope had been long dissatisfied. The commercial interests of the whole of Europe were almost ruined by the effect of those decrees which precluded, or, at least, extremely embarrassed the trade with England; and the Emperor of Austria was impatient under his past losses, and eager to redeem them. In the spring of 1809 the Tyrol revolted. The Westphalians expelled king Jerome from his new dominions, and it was believed that Prussia, notwithstanding the smart of her late misfortunes, would be glad to take advantage of the first reverses of Napoleon to join her forces to those of the Austrians. But the French Emperor, returning instantly from Madrid, crossed the Rhine, and penetrated into the heart of Germany. He gained successive victories at Eckmuhl and Essling: he a second time took possession of Vienna; and, though worsted in an obstinate battle at Asperne, he a short time afterward conquered at Wagram. He then dictated a peace, called the Peace of Vienna, which was signed Oct. 14, 1809.

The continent was now again prostrate at the feet of Napoleon. The Tyrol was given up to devastation;

the Pope was dethroned ; Bernadotte, a French General, was elected successor to the Throne of Sweden ; and Louis, king of Holland, although brother to the French Emperor, yet being thought to allow of a freer intercourse with England than the jealousy of Napoleon would tolerate, was dispossessed of his kingdom, and the Dutch territories were incorporated with France." (Markham's *His. of France*, p. 548-9.)

" From these dissensions in the chamber of deputies, it is satisfactory to turn to a view of the relations of France with the neighboring countries. It had been provided by the treaties of alliance of 1814 and 1815, between Russia, Austria, Prussia, and England, that special congresses, or, as they were called, *réunions*, should be held from time to time by the sovereigns of these states, or their ministers, to take into consideration the state of Europe, and the measures necessary for its repose and prosperity." (Markham's *His. of France*, p. 568-9.

" Already, in 1809, whilst in Vienna, he caused the Pope, the venerable father of the Catholic community, to be made prisoner, like a criminal, in his own ancient capital ; and now he followed up this act of tyranny by annexing Rome itself to his own vast Empire, and decided that his son, newly born, as well as all eldest sons of future Emperors, should receive the title of King of Rome. Such acts called forth the most bitter hatred against him in the hearts of millions of men in all countries, and his name was pronounced with curses ; but upon his iron-hearted nature neither curses nor blessings left any impression." (Kohlrausch's *His. of Germany*, p. 652.)

"Austria was once more roused, and actuated by the same motives of honor as influenced Prussia in the year 1806, she determined, at any sacrifice, to revenge herself for the insolent arrogance and menaces of her detested enemy ; accordingly, she took up arms again, and recommenced war in 1809. Her own immediate territory, it is true, had not undergone the same treatment as that of her neighbor, but it was this very state of suffering and degradation in which she beheld those around her, that induced her to take this step. In addition to this, Napoleon had, in the preceding summer, held a meeting with the Emperor Alexander at Erfurt, and there had renewed more firmly his alliance with that monarch, by which it appeared as if Russia and France had resolved to arrogate to themselves the right of assuming the character of arbitrators of Europe, and thus treat Austria, which for so many centuries, had been the central point of the European powers, as no longer worthy of consideration. This conduct could no longer be tolerated with patience, for, beyond a certain degree, patience itself degenerates into pusillanimity. Thence, Austria's declaration of war was, in all respects, honorable, noble, and generous, for she came forth and entered the field of battle unsupported by any other power, trusting alone to her own resources.

At the same time, however, Austria, well knowing that on the present occasion she must not depend upon her regular army alone for her safety, resolved upon carrying on the war in all its extent, and making it national. She issued proclamations for a general rising of the people, to rally under her banners as volunteers ;

formed numerous bodies of them into regular regiments of Landwehr, or patriotic defenders, appealed to the nation in the most eloquent and heart-stirring language, placed the princes of her own royal house at the head of the troops, and finally availed herself of, and brought at once into operation, all the powers and resources of her rich and beautiful possessions, to an extent never before effected: productive altogether of such determined co-operation throughout the entire nation, that if ever its immediate deliverance and permanent liberty might be looked upon as secured, through its own united strength, such glorious results might be justly anticipated on the present occasion.

But now in 1809, as previously in 1806, Europe was not yet ripe for her deliverance; it was still necessary that the fire of purification should penetrate in all parts, and, that the misery already so general, should be rendered infinitely greater, in order that every feeling of egotism should be renounced, and the history of the entire world present the grand and unusual spectacle of a holy war, in which all nations of the east and west, north and south, should rise up as one single individual, animated by one spirit only, and united by one common bond, fight for liberty, honor, and virtue.

What German patriot, to whom his native country is more dear and precious than all other possessions, can ever forget the fluctuating feelings of hope and fear by which he was agitated, during this war of 1809, or the indignation aroused within him when he beheld the enemy he so hated and loathed, advancing with his army, the flower of which was composed of his fellow-countrymen, the Federalists of the Rhine?

Who can ever forget how, with this brave body of Germans, he forced the Austrians, by furious and incessant attacks, to retreat from Bavaria, into which territory they had only just penetrated, and how, in his arrogance, he declared, that ere the lapse of another month, he would march into Vienna itself? Truly, this was a disastrous period for Austria, and the actions fought at Pfaffenhofen, Tann, Abensberg, Landshut, Eckmuhl, and Ratisbon, from the 19th to the 23d of April, although maintained with the very greatest bravery and determination, ended in the complete discomfiture of the Austrian army; these results, however, were more especially produced through the fault committed by the Austrians in extending their line of forces to too great a length, and thus Napoleon, with his usual celerity of movement, brought his entire force against one single point. He was then enabled to advance with the *elite* of his army, and especially his cavalry, and, by throwing himself now against one division, then against another, he succeeded, by these overwhelming attacks, in throwing the Austrian line into complete disorder. And it must certainly be admitted, that on this occasion especially, he gave remarkable proofs of his military genius and talents. He appeared every where, and in the thickest of every danger at the moment he was required, his presence and example inspiring his soldiers with the greatest enthusiasm. Indeed, it appeared as if he had determined to devote all his strength and power this time towards the total annihilation of the Austrian army, for he followed up his victory without a moment's loss of time, resting neither night nor day." (Kohlrausch's His. of Germany, p. 645-6.)

John Wesley and Lorenzo Dow have given the same date, (1809,) for the breaking of the civil power of the Pope.

"As a temporal prince, the political power of the Pope is now regarded with absolute contempt by all the European Governments; but it is supported by them as a matter of policy." (Goodrich.)

But it is objected that the temporal power of Popery was abolished A.D. 1798. How strong can such an objection appear in the face of all the above testimony? But I am willing to give all candid objections a place. Let us then look at the facts connected with the history of the Papal revolution, A.D. 1798.

"In A.D. 1791, the Pope protested against the spoliation of the Churches which the assembly of France had committed by the union of Avignon, and the county of Venaissin to the republic.

"The truce of Bologna (June 23, 1796) had cost 21,000,000 of francs; and at the peace of Tolentino, (Feb. 19th, 1797,) he had to pay 10,000,000 more, and lose Bologna, Ferrara, and Romagna. In 1798, Berthier proclaimed the Roman republic which enjoyed but an ephemeral existence. (Schell. Revolutions in Europe, p. 186.) Pius VI. dying, the conclave elected Cardinal Chiaramonte (Pius VII. March 13th, 1800.) Napoleon then elected First Consul allowed him to enjoy the rest of his estates in peace." (Ibid.)

The remark here made by Schell, that Napoleon allowed the Pope "to enjoy the rest of his estates in peace," shows conclusively that *all* the temporal dominion of the Pope was not then taken away.

In conclusion then, I remark, as there must be a

taking away of the temporal dominion of Popery before the end of the world, and as historians are universally agreed that this was effected A.D. 1809, and as nothing that has transpired before or since, looks so much like it, I am compelled to regard that as the point, the only point, for the termination of the 1290 years.

In concluding this chapter it may be well to take a retrospective view of the facts presented. They are these. 1. In A.D. 519 THE EASTERN EMPIRE did, in a signal manner, become UNITED WITH THE CATHOLIC CHURCH by adopting *that mode of faith, and nationalizing the creed of Chalcedon, AND PERSECUTING THOSE WHO DISSENTED.* 2. As at the commencement of this era, the apostate Church is supported by the civil government, or in other words, the Woman is seated on the beast, at the close of this period of 1290 years the reverse takes place; the Church is disconnected from the civil power, and the Woman unseated from the beast, which actually occurred in 1809. The Austrian empire, which, for a long time, had been the main pillar of the Catholic Church, was, in the emphatic language of Rotteck, "shattered." That mighty and despotic power was compelled to succumb under the authority of Bonaparte; and it was then that the sixth head\* was, "as it were, wounded to death," and that union, which had so long subsisted between Church and State, was dissolved; since which time all religions have been tolerated. After the fall of Napoleon Bon-

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\* Rev. 13:3.

parte in 1815, the allied sovereigns restored to the Pope his temporal dominions, but only as a second or third rate power. The Popes, whose counsel was of weight in relation to European affairs, who had ruled with absolute sway in Italy, and whose thorough acquaintance with the principles of jurisprudence, gave them an ascendancy in the political circles of European diplomacy, was humbled at last.

"As a temporal prince, the political power of the Pope is now regarded with absolute contempt by all the European Governments; but it is supported by them as a matter of policy." (Goodrich.)

The Pope has been in a like condition since 1809, (at least in some respects,) with the Sultan of Constantinople; the former, as the historian informs us, was reduced in 1809, to a mere cipher; the latter in 1840, to a mere puppet. They are both under the control of the allied powers of Europe. The difference between 1809, and the present time, in relation to Papacy, is a change of masters; but this has not changed its real condition.

How true the declaration of the Prophet: "They shall take away his dominion." The Pope could now fulminate his bull of excommunication against Bonaparte, and all others, their commanders, favorers, counsellors and adherents, and all who ordered the execution of the said crimes, and those who executed them;\* but it fell powerless at their feet; for the die was cast,  
**THE JUDGMENT HAD SIT, AND HIS DOMINION WAS TAKEN AWAY.**

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\* Bower, vol. iii. p. 432.

## CHAPTER III.

## EXPOSITION OF DANIEL, CHAP. VIII.

Then I heard one saint speaking, and another saint said unto that certain *saint* which spake; How long shall be the vision concerning the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed. (Dan. viii: 13, 14.)

In the vision of the eighth chapter we have presented “a ram having two horns,” and a goat with “a notable horn between his eyes.” Subsequently the great horn is broken, “and for it came up four notable ones toward the four winds of heaven, and out of one of them came fourth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land,” etc.; the interpretation of which is as follows:

“The ram which thou sawest having *two* horns are the kings of Media and Persia. And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce coun-

tenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power ; and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand ; and he shall magnify *himself* in his heart, and by peace shall destroy many ; he shall also stand up against the Prince of princes ; but he shall be broken without hand. And the vision of the evening and the morning which was told *is* true : wherefore shut thou up the vision ; for it *shall be* for many days." (Vs. 20-26.)

In this passage we have not only the *interpretation* of the ram and goat, but also an *application* of the same. They indicate the kingdoms of Medo-Persia and Grecia. The four horns represent the four subsequent divisions of the Grecian empire, and are parallel with the four heads of the leopard,\* (Dan. vii: 6.) They correspond to the divisions of that empire, over which the "mighty king" ruled. (Dan. xi.)

But who is this king of fierce countenance, or according to the Septuagint, "bold in countenance," "skilful in ruling," (Syriac,) "skilful of disputationes," (Arabic,) "of shameless face," (Douay,) "and understanding dark sentences"? These different expressions all strikingly characterize the Roman kingdom under papal domination. "And his power shall be mighty," (v. 24) or "shall be great," (Sep.) "shall be strengthened," (Dou.) "but not by his own power," for cen-

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\* See exposition of chapter xi.

turies in succession the Roman empire was appropriately symbolized by "*iron, that braketh in pieces, and subdueth all things.*" She stretched her broad wings, and swayed her iron sceptre over Africa, Spain, Gaul, a part of the British Isle, Illyricum, Dacia, Macedon, Thrace, Greece, Asia Minor, Syria, Palestine and Egypt,

Rome, in her early history, possessed within herself those elements of strength, those internal resources of power, which gave to her a military prowess, and a martial glory unrivalled by any nation of the earth; but at a later era, when broken by internal dissension, and harassed, on every hand, by Barbarian invasions, she needed some mighty pillar to support her tottering power, and restore her universal dominion. This desideratum was found in union of Church and State, by which was added an element of moral power, and ecclesiastical strength. By thus submitting to the dictation of the holy see, legalizing the articles of the Catholic faith, and nationalizing the Catholic Church, Rome became "mighty, but not by her own power." These ideas will be illustrated by the following extracts from history, in which the influence and authority of the Priests will be shown to be dominant.

"During the same year (518) the Emperor Anastasius died, struck by lightning. The Priests, availing themselves of this circumstance, frightened the superstitious multitude, and threatened the heretics with the vengeance of God. Their intrigues were so well conducted, that they placed on the throne Justin, a very ignorant man, and from that very cause, a good Catholic. The Prince, on his elevation, gave a direc-

tion to affairs entirely opposite to that of his predecessor. The pretended heretics were punished, and the populace by reiterated acclamations made the Catholic faith triumphant. The will of a fanatical mob having been confirmed by a council, held at Constantinople, the Catholics could exercise their vengeance against the Eutychians."\*

"Anastasius dying in the 27th year of his reign, Justin, a patron of the Catholic faith succeeds him, who forthwith sends Embassadors to the Bishop of Rome to acknowledge the authority of the Apostolic See, and to desire the Bishop to interpose his ecclesiastical power for the settling of the peace of the Church. A.D. 519. Hormisdas complies. The followers of Acacius being obstinate, Justin forced them out of the Church (where they had shut themselves up) and the city too. Hormisdas dealt in the same manner with the Manichees, and *burnt* their books."†

"In A.D. 519, Justin, to show his zeal for the council of Chalcedon, called his wife Dupicina by the name of Euphemia, the martyr in whose Church that council was held. He recalled the Catholics from banishment, exiled the Arians and Eutychians, thrust Severus from his Bishopric of Antioch, and condemned him to lose his blasphemous tongue. Vitalianus, Muster-master under Anastasius, and very intimate with Justin, was, as it is thought, by his command murdered in the palace. In whose place Justinian, his sister's son, was chosen."‡

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\* DeCormenin, vol. i. p. 102.

† Sir Paul Rycaut's His. of Popes, p. 86.

‡ Walter Raleigh's His. of the World, b. 3, p. 100.

"He shall destroy wonderfully," "Shall lay all things waste, and shall prosper and do more than can be believed," (Dou.) "and shall destroy the mighty and the holy people, and shall destroy the mighty and the people of the saints," (Dou.) ~~shall destroy the mighty men, and the holy people,~~ (Sep.) How emphatically graphic and truthful this representation! The ecclesiastico-political despotism of this little horn has indeed "destroyed the mighty and the holy people," and in this work of desolation has "done more than can be believed," as is expressed in the Douay version; no less than fifty millions of martyrs having fallen victims to its persecuting vengeance. This is a fearful havoc of the Church—a wide-spread desolation, which almost exceeds the bounds of human credulity.

"And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself, and by peace shall destroy many." And craft shall be successful in his hand: and his heart shall be puffed up, and in the abundance of all things, he shall kill many," (Dou.) "And the yoke of his chain shall prosper; there is craft in his hand," (Sep.) This last is highly descriptive. "The yoke of his chain shall prosper." A yoke is an emblem of servitude: hence, in Isa. xlvi: 6, the Prophet accuses the king of Babylon, thus: "I was wroth with my people, I have polluted mine inheritance, and given them into thine hand; thou didst shew them no mercy; upon the ancient hast thou very heavily laid thy yoke."

The yoke of Christ is that bond, obligation or covenant into which we enter when we submit to the requisitions of the Gospel. But the yoke of his chain

is a yoke of bondage, the spirit of which is seen in Acts xv: 10 ; " Why tempt ye God to put a yoke on the neck of the disciples ? " This the papal power did do by enforcing false doctrines and superstitions on the Church, and forbidding any to teach otherwise on pain of excommunication.

" He shall stand up *against* the Prince of princes." " He shall rise up *against* the Prince of princes," (Dou.) Standing up or rising up against the Prince of princes is a characteristic of the little horn ; hence he is called by the Apostle, "*Anti-Christ*," or that power, which is *against* Christ. The whole drift of that anti-christian sovereignty has been in opposition to Christ and His Church ; and in consequence of her blasphemies against the God of heaven, and persecution of the followers of Christ, the great Harlot, together with her daughters, have received the appellation of **ANTI-CHRIST**.

We now turn our attention to the subject of the 2300 days. In vs. 13, 14 we read ; " And I heard one saint speaking : and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot ? And he said unto me, unto two thousand and three hundred days ; then shall the sanctuary be cleansed."

" How long shall be the vision ?" not, how long was Daniel in the act of seeing the vision ? but how long the vision concerning the daily (Dou. continual) sacrifice, and the transgression of desolation ? or " how long shall the sanctuary and host be trampled under foot ?" (Sep.) " And he said unto me, Unto two thou-

sand and three hundred days ; then shall the sanctuary be cleansed."

There are here two questions asked. 1. How long "the daily"? 2. How long shall the transgression of desolation trample "the sanctuary and the host" under foot? In our investigation we inquire first, what is the *daily sacrifice*?

The majority of exposuists have referred "the daily" ("sacrifice" not being found in the original) to the daily sacrifices of the Jews, which were taken away by Antiochus, and "the abomination that maketh desolate" to the image he set up in the Temple.

Mr. Miller, perceiving the prophecy referred to the government of Rome, the fourth kingdom, supposed "the daily sacrifice" to be paganism, and A.D. 508, to be the point where it was "taken away;" and believing "the abomination of desolation" to be papacy, he deemed the decree of Justinian to be the point where it was "set up." But we are led to differ from Mr. Miller in regard to the meaning of the daily, and from the other writers referred to, in regard to its application. That the Jewish sacrifices are alluded to by the term "daily," there can be no doubt. The term is borrowed from the sacerdotal offerings of the Jewish worship. The expression, "daily sacrifice," does not occur in Scripture, except in the book of Daniel. But that, which approaches nearest to it, is found in Heb. vii: 27, "Who needeth not *daily*, as those High Priests, to offer up *sacrifices*." Here the term daily and sacrifices occur in such connection, as to present the idea of a "daily sacrifice."

But as this prophecy refers to a point in chronology,

subsequent to the overthrow of the Jewish polity, and the sacrifices connected with that economy, we inquire what there is under the present dispensation, that corresponds with the offering of a daily sacrifice? or what is there that is substituted in its place? It is Christian worship. But have we anything analogous to a priesthood, and the offering of sacrifices? Says Peter, "Ye are an holy priesthood, to offer up spiritual sacrifices."

(1 Pet. ii: 5.) But are such sacrifices *daily* sacrifices? Says Jesus, "deny thyself *daily*." -Says Paul, "I die *daily*." This is offering "our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service." Hence, the simple worship of God, whether under this, or the former dispensation, can, with propriety, be called a "daily sacrifice." The Saviour says, (Matt. v: 23, 24:) "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." And then again, in Heb. xiii: 9, 10, 15, 16, "Be not carried about with divers and strange doctrines: for *it is* a good thing that the heart be established with grace, not with meats, which have not profited them that have been occupied therein. We have an altar, whereof they have no right to eat which serve the tabernacle. By him, therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips, giving thanks to his name. But to do good, and to communicate, forget not: for with such sacrifices God is well pleased."

In the scripture quoted, we have the term sacrifice, concerning which the Apostle says; "Let us offer" it

*we have shown in the precedent of Jesus who that the body was taken away by him*

"continually," the same mode of expression precisely as in the Douay version of Daniel, where it is called "the continual sacrifice." But the Apostle not only enjoins upon us to offer the sacrifice of praise to God continually," but also, "to do good, and to communicate ; for with such sacrifices God is well pleased." The Lord requires our effects under this dispensation, as really as under the former ; and to claim to be of the household of faith, without a consecration of our substance to God, is utterly inconsistent with the principles of the Gospel ; for it is the surrender of our all—not earthly treasures simply—but *the interests of our whole being to Christ*, which constitutes the sacrifice, by which we make a covenant with God, and by virtue of which we are to receive in reversion, eternal life. In allusion to this subject says David ; "Our God shall come, and shall not keep silence : a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me ; those that have made a covenant with me by sacrifice." (Ps. l : 3-5.)

The Lord promised the Jews, if they would obey His voice, He would make them a kingdom of Priests. This they refused to do. Hence the Lord chose the tribe of Levi exclusively to officiate in this capacity. But under this dispensation there is no privileged class of christians, who are thus exclusively honored. The entire Church constitute a kingdom of Priests ; and the sovereign Head has granted to each, and to all, the privilege of presenting personally their own sacrifices to God.

But we return to inquire what is intended by the phrase, "How long the daily sacrifice?" The Prophet Hosea says, (chap. iii: 4:) "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice." This prediction was fulfilled during the Babylonian captivity, at which time Daniel had the Vision under consideration.

Now, as there was no daily at this time in Jerusalem, and yet the inquiry is made: How long the daily? we infer that it was to be restored. On turning to Ezra i., we learn that Cyrus, king of Persia, issued a proclamation throughout all his kingdom, granting liberty to the Jews to "go up to Jerusalem," "and build the house of the Lord God of Israel." We learn from the second chapter, (v. 64,) that the number which returned under this decree, was 42,360. The work, however, of building the temple was hindered, until the reign of Darius, king of Persia,\* in whose sixth year the house or temple is said to have been finished.† But it is evident the temple was not *beautified* or adorned, until the time of Artaxerxes;‡ and although Ezra was permitted to go to Jerusalem in the seventh year of Artaxerxes, about B.C. 458, yet, if we may credit Josephus, this did not take place until Nehemiah undertook to accomplish the work. Being at Shushan, the palace, and learning that his brethren in Jerusalem were in great affliction, and that the wall of the city was broken down, and her gates burned with fire; the desires of that holy man were enkindled for

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\* Ezra, iv: 5. † Ezra, vi: 15. ‡ Ezra, vii: 27.

the prosperity of Zion, and the salvation of his people. He therefore "fasted and prayed before the God of heaven," confessing the sins of the nation, pleading the promises of God to His covenant people, and praying for power to prevail with the king in his petition for their relief. The deep solicitude of Nehemiah's mind being betrayed by the sadness of his countenance, the king demanded the cause of his depression ; to which he replied : " Why should not my countenance be sad, when the city, the place of my Fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire ? " " But do thou grant me," adds Josephus, " the favor to go and build its walls ; and TO FINISH THE BUILDING OF THE TEMPLE."\* The Jews had offered sacrifices under the administration of Ezra, but the temple worship, where the daily sacrifice was presented, was not fully restored, until the completion of the walls, and, according to Josephus, of the temple, under Nehemiah, B.C. 445. This appears from the fact, that the law had not been read to them, from the time of their going forth out of Babylon, to the days of Nehemiah ; but in the 8th chapter, we have an account of the reading of the law unto the people, and of their dwelling in booths : " For," says the scripture, " since the days of Joshua, the Son of Nun, unto that day, had not the children of Israel done so." Here, therefore, we believe, was the perfect restoration of Jewish worship. But, to present the subject in a more striking light, we subjoin the following extract from

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\* Jos. chap. v : pp. 226, 227.

Prideaux. "And accordingly they came thither, at the time prescribed, and, as they had been instructed from the law of God, prepared booths made of the branches of the trees, and kept the festival in them through the whole seven days of its continuance, in such solemn manner as had not been observed before from the days of Joshua to that time. Ezra, taking the advantage of having the people in so great number thus assembled together, and so well disposed toward the law of God, and the observance of it, went on with his assistants farther to read and explain it unto them, in the same manner as had been done in the two former days; and this they did, day by day, from the first day to the last day of the festival, till they had gone through the whole law. By which the people perceiving in how many things they had transgressed the commands of God, through the ignorance in which they had been kept of them, (for till now the law had never been read to them since their return from Babylon,) expressed great trouble of heart hereat, being much grieved for their sins, and exceedingly terrified with the fear of God's wrath for the punishment of them. Nehemiah and Ezra, finding them in so good a temper, applied themselves to make the best improvement that could be made of it, for the honor of God, and the interest of religion; and therefore forthwith proclaimed a fast to be held the next day, save one, after the festival was ended, that is, on the twenty-fourth day of the same month; to which, having called all the people, while the sense of these things was fresh and warm on their minds, they excited them to make a public and solemn confession

before God, of all their sins, and also to enter into a solemn vow and covenant with God, to avoid them for the future, and strictly hold themselves fast to the observance of God's laws. The observances which they chiefly obliged themselves to in this covenant, were, 1. Not to make intermarriages with the Gentiles, either by giving their daughters to them, or by taking any of their daughters to themselves; 2. To observe the Sabbaths and Sabbatical years; 3. To pay their annual tribute to the temple, for the repairing of it, and the finding of all necessaries for the carrying on of the public service in it; and 4. To pay the tithes and first fruits to the priests and Levites. Which particulars thus especially named in this covenant, show unto us what were the laws of God, which, hitherto, they had been most neglectful of since their return from their captivity."\*

The date given to this event, according to Usher, is b.c. 445.† As this is the date where the daily or true worship was restored, it follows that this is the point of chronology, from which to reckon the 2300 days. The question asked in Dan. viii: 13, is, "How long the vision *concerning* the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" Here are two things measured — "the daily," and "the transgression of desolation," or "the abomination that maketh desolate;" the former to be taken away to make room for the latter, as may be seen from Dan. xi: 31, and xii: 11.

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\* Prid. vol. i. p. 297. † See Pol. Bible Neh. Chs. 8: 9.

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Having defined, 1. What the daily is ; and, 2. When it was set up ; we proceed to show, in the third place, when it was displaced to make room for "the transgression of desolation," or "the abomination that maketh desolate." This has been more than hinted at in the exposition of Dan. vii ; but we advert to the subject again, in order to present the idea in connection with remarks on the chapter under consideration. On this point, says Scott, "The daily sacrifices might be said to be taken away, when the Christian churches were converted into mosques." That this commentator is right in placing the taking away of the daily subsequently to the fall of the Western Empire, there can, we think, be no doubt ; for it applies more perfectly to this portion of ecclesiastical history than to any other. This work, however, was not to be accomplished by the followers of Mahomet, but by some instrumentality that is identified with the establishment of "the abomination that maketh desolate," that is, the Catholic power. In Dan. xi: 30, 31, we read : "He shall even return, and have intelligence with them that forsake the holy covenant." Who were they "that forsook the holy covenant"? Evidently, the great body of the Church who departed from the simplicity of the gospel. (v. 31,) "And arms" (that is, armies) "shall stand on his part ; and they" (those that forsake the holy covenant) "shall pollute the sanctuary," that is, the Temple (Church) in which the man of sin was to sit. (See exposition of Dan. xi.) "And shall take away the daily," that is, they that forsake the holy covenant shall remove the *true worship of God*. The Apostle informs us, that this power is to

sit in the temple of God, showing himself that he is God. By the temple of God, the Apostle evidently refers to the Church of God. In his letter to the Corinthians, in his first Epistle, iii: 16, 17, he speaks as follows: "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." And thus again in his second Epistle, vi: 16, "What agreement hath the temple of God with idols? for ye are the temple of the living God." "He adviseth Timothy (1 Tim. iii. 15) how he ought to behave himself in the house of God, which is the Church of the living God, the pillar and the ground of the truth." The above passages are sufficient to show that the temple referred to by the Apostle, is the Church. "The man of sin *sitting*, implies his ruling and presiding there, and *sitting as God*, implies his claiming divine authority in things spiritual as well as temporal."

If it be objected that the man of sin has never taken away the true worship, upon the same principle we might say the man of sin has never sit in the true Church; and yet the Apostle declares that, "He as God sitteth in the temple of God; showing himself that he is God."

Nothing can be more evident, than that when the Papal power arose, it did literally take away the worship of the Church; for, by its decrees, it took away liberty of conscience, imposed upon Christians the dogmas contained in the letters of Leo, and established by the Council of Chalcedon, and, as Bower remarks: "The *Christian worship was now become NO LESS IDOLA-*

*TROUS, than that of the Gentiles, who, therefore, chose to retain their own, there being no material difference between the one and the other, between their worshipping the ancient heroes, or the modern saints."*

"When once the ministers of the Church had departed from the ancient simplicity of religion, and sullied the native purity of divine truth, by a motley mixture of human inventions, it was difficult to set bounds to this growing corruption. The public teachers and instructors of the people, grievously degenerated from the Apostolic character. They seemed to aim at nothing else, than to sink the multitude into the most opprobrious ignorance and superstition, to efface from their minds all sense of the beauty and excellence of genuine piety, and to *substitute*, in the place of religious principles, a blind veneration for the clergy, and a stupid zeal for a senseless round of ridiculous ceremonies."\*

The same idea is inculcated in the writings of the Abbot Joachim, who died about the commencement of the thirteenth century.

"In his Commentary on the Prophet Jeremiah, Joachim complains of the exactions of the Roman Church: 'The whole world is polluted with this evil. There is no city nor village where the Church does not push her benefices, collect her revenues. Every where she will have prebends, endless incomes. O God, how long dost thou delay to avenge the blood of the innocent, which cries to thee from beneath the altar of the

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\* Mosheim.

Capital?' He calls the Church of Rome the house of the courtezan, where all practise simony, all are stained and polluted; where the door is thrown open to every one who knocks. He speaks against the legates, who travel about the Provinces, impudently preach, acquire benefices and prebends, snatch to themselves the dignity of the prelates. He complains of the deification of the Roman Church: 'Some have so exalted the Church in Rome,' says he, 'that a man was held up as a heretic, who did not visit the threshold of St. Peter. Their guilty mistake lay in this, that they bid men visit the holy material temple, when the truth is, that in every place, every christian is a temple of God, if he leads a good life.' He speaks against indulgences dispensed from Rome: 'Many place so much confidence in the absolution of the Church, as never once to think that they need to leave off sinning; but sink deeper and deeper in all manner of wickedness.' He is full of zeal against the proud and fleshly-living Cardinals and Prelates. He predicts a divine judgment on the Roman Curia, because litigious processes and exactions were worse in that Court than all other Judicatories. He announces that Christ is about to grasp the scourge, and drive buyers and sellers out of the temple. He does not stop with accusations against the Church of Rome, but attacks also the prevailing corruption in all other parts of the Church. 'The Church of Peter,' says he, 'the Church of Christ, which was once full, is now empty: for although she seems now full of people, yet they are not her people, but strangers. They are not her sons, the citizens of the heavenly Jerusalem, but the sons of Babylon. What

profits the name of Christ, where the power is wanting ? The Church is, as it were, widowed : there are but few or no Bishops, who, to save the flocks, expose themselves a prey to the wolves. Every man seeks his own, and not the things of Jesus Christ.' 'Where,' says he, 'is there more contention, more fraud, more vice and ambition than among the Clergy of our Lord ?' Therefore must judgment begin from the house of the Lord, and the fire go forth from His sanctuary, to consume it, in order that the others may perceive what will be done with them, when He spares not even His sinning children.' \* \* \* \* 'Many of the laity,' says he, 'expect to be saved by the *offerings* of the Priests, and the prayers of the regular Clergy, even while they give themselves up to sin. Their incense is an *abomination* to God.' " (Neander, vol. iv: p. 222.)

The Church no longer enjoyed quietude and security. In former seasons of tribulation, she had enemies without; but now her deadliest enemies had arisen within her own bosom. The Emperor in 519, had nationalized the Catholic faith, and concurred with the Pope in enforcing the superstitions of the apostate Church. The Woman (true Church) flees into the wilderness, into her place, where she was to be nourished "a thousand two hundred and threescore days." The daily is taken away to make room for that miserable substitute—"the abomination that maketh desolate." The witnesses are now "clothed in sackcloth," and the Church now realizes the full import of her Lord's declarations ; "Then shall they deliver you up to be afflicted, and shall kill you ; and ye shall be hated of all nations for my name's sake,"

(Matt. xxiv:9). "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service," (Jno. xvi: 2). "Verily, verily, I say unto you, that ye shall weep and lament and ye shall be sorrowful. but your sorrow shall be turned into joy," (Jno. xvi: 20). Thus did the Son of God depict the condition of His faithful votaries; and these words, in their accomplishment, have been found to be "faithful and true." Every feature in this description has been fully developed; every particular fully realized.

But we turn again to Daniel viii., where the enquiry is made, "*How long the Vision concerning the DAILY sacrifice, and the transgression of DESOLATION, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.*"

Now if this period of time is to commence with the restoration of the daily worship or offerings under Nehemiah, B.C. 445, or, according to some chronologers, 446, it will terminate in A.D. 1855, or at the latest in the spring of 1856, when we may expect the sanctuary to be cleansed.

In the above arrangement, it will be seen, that the event that marks the commencement of the 2300 days, is the restoration of the Jewish worship, or daily sacrifices, B.C. 445. This position was first suggested by those now preaching the coming of the Lord in 1854.

But there are many, who, while they do not agree with the above arrangement in relation to commencing the 2300 days with the restoration of the daily sacrifice, yet, connect the seventy weeks, (Dan. ix.) with

the 2300 days in such a manner as to make them end at the same time.

Among those who maintain the latter position, we have the name of E. Burnham, from whose pen we extract the following :

"Daniel informs us that when he had thus listened to the angel's explanation, he "fainted and was sick certain days." What made him sick? was it not the effect of the explanation of the angel? Surely he has given us no other cause, and why should we *infer* some other?

But did Daniel understand this vision? I answer, Gabriel explained to him very clearly the *events* of the vision; and why, therefore, should he not understand *them*? he certainly must have understood them. Well, did he not also understand that the vision was 2300 days long? Yes, for he heard the angel say so. Well then, if he understood the *events* of the vision in general, and that the vision was to be 2300 days long, why does he tell us in the close of this chapter, that *none understood it*? It seems then, after all, there was something about the vision of importance which Daniel did not understand. What was it? Why, do you not see that the angel, as yet, had not told him where to date the 2300 days, which measured the length of the vision? So then, he knew nothing about the proper time when the vision would commence, or end; and of what possible use could be the vision without data? Well, right on in the ninth chapter we are informed that Daniel set his face unto the Lord God, to seek by prayer and supplications, with fasting and sackcloth, and ashes; and this too, after he had been studying books!

He informs us that his prayer was heard, for while he was praying *the man Gabriel*, who, according to the eighth chapter, had been commanded to make him understand, and who had, as it appears, then explained all but the *time* and *date of the time*, being caused to fly swiftly touched him about the time of the evening oblation. What did he say to him? He said, "I am *now* come to *show thee*"—"to give thee *skill* and *understanding*." To show him what? to give him skill and understanding about what? Certainly not about the *events* of the vision, as he had done in the eighth chapter. No, but to give him skill and understanding about the *time* and *date of the time* which he did not understand in relation to the vision. Do you ask how I know that he came now to explain the vision of the eighth chapter? Answer. He says so. Hear him: "Therefore understand the matter and consider the vision." What vision? Answer. The vision of the eighth chapter, of course, for there is no other vision in question. There, it does seem to me, after tracing up the "matter" to this point, that there can be found no possible room to doubt the connection of the 2300 years, in their beginning, with the seventy weeks; about which the angel now goes on to speak. Well then, where do the 2300 years and the seventy weeks begin? Answer. Gabriel says "from the going forth of the commandment to restore and build Jerusalem." Does he mean restore and build the temple? No, "Jerusalem." What part of Jerusalem? Answer. "The wall and the street." Can we find this commandment? Answer. I think we can. There are three commandments mentioned in Ezra, to restore the

temple, and one in Nehemiah to restore Jerusalem. The first decree to restore the temple was given by Cyrus, b.c. about 536. (See Ezra i.) This cannot be the commandment referred to by the angel, for two good reasons: 1. From this point the seventy weeks would not extend to Messiah at all. 2. This is all about the temple, and not the city. The second decree was given by Darius b.c. about 516. (See Ezra vi.) This could not be the one for the same two good reasons given in relation to the other. The third was given in the seventh year of king Artaxerxes b.c. 457. (See Ezra. vii.) This again could not be the one because it is all about the temple, and does not even refer to the *city*, the *street*, or the *wall* being built. There is but one more; and that is found in the second chapter of Nehemiah. In this some of the very words are used which Gabriel uses, when speaking of the going forth of the commandment, to Daniel. At the third verse Nehemiah informs us that the city was lying *waste*, and the gates were *burnt* with fire. At the fifth verse he informs us that he requested the king to send him to *Jerusalem* to *build it*. At the seventh and eighth verses he informs us that he requested the king to give letters—a commandment in writing—empowering him to procure materials to *build the wall* of the *city*, the *gates* of the *palace*, and the *house* for himself. The king granted him this decree. (See v. 8th.) When was this commandment given? Answer. The united voice of all reliable history replies, b.c. 445. Well, 445 years taken out of 2300, leave 1855. Thus:

$$2300 - 445 = 1855.$$

But it requires all of A.D. 1855 to make 2300 full years, (See Bliss's Chron.) Well, the commandment went forth in the spring—in the month Nisan; (see Neh. ii.) that is our March—April; so the 2300 full years extend to A.D. 1856. Now I do solemnly believe that the 2300 years of Daniel eighth, will end before the summer of A.D. 1856. But does not this fix a definite time for the coming of Christ? Answer. I think not. For, the 2300 years extend to the cleansing of the sanctuary. He comes *in the days of the kings*, and surely the kings will not exist after the sanctuary is cleansed! He comes before the sanctuary is cleansed, because, after or when he comes, he sends forth his angels to gather out of his kingdom *all things that offend!*

Let us now proceed to examine the divisions of the seventy weeks. First, seven weeks, or forty-nine years refer to the building of the “street and wall in troublous times.” History makes it just about forty-nine years from B.C. 445 to the full restoration of Jerusalem, when the city was full of houses the wall and gates all perfected, the city ornamented, and of course the streets finished.

The second division extends from the terminion of the forty-nine years to Messiah: it is sixty-two weeks, or 434 years, making sixty-nine weeks from the commandment. Sixty-nine weeks to what? Answer. To Messiah. To his birth? Answer. No. To his baptism? Who says so? Answer. *Inference.* What says Gabriel? Answer. *After sixty-nine weeks* shall Messiah be *cut off!* Not three years and an half after! What if I should say, after fifty years my

friend was cut off by a fever, would you understand me to mean three years and a half after? Let us treat the words of the angel with respect, and not make him to outrage all propriety of language!

The third division is one week in which Messiah "shall confirm the covenant with many." Does not Paul tell us that a covenant is not of force until after the death of the testator? Answer. He does. Would Christ confirm a, or the covenant while it was not in force? Answer. I think not. How was this covenant confirmed after it was of force? Answer. The Book says, "By signs, and wonders and divers gifts of the Holy Ghost." Who were the "many" with whom the covenant was confirmed? Answer. "Devout Jews out of every nation under heaven," "a multitude of the priests," and "as many as were ordained to eternal life." When did the week or seven years expire? Answer. When "divers were hardened," and the gospel turned "to the Gentiles." When did Messiah "cause the sacrifice and oblation to cease?" Answer. In the midst of the week. What does midst mean? Answer. "Part"—"half-part"—within the circle. Simply, when the sixty-nine weeks have ended, and the seventieth begun. Can we demonstrate how old Christ was when he died? Answer. Only by the words of the angel. He says sixty-nine weeks from the going forth of the commandment to the cutting off of the Messiah. Sixty-nine weeks is 483 years. 483 years from B.C. 445 extend to A.D. 38-39. Do learned men agree on the death of Christ? Answer. If the time of Christ's death could be demonstrated by human learning they would agree of course, but they

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do not agree. Some of the primitive writers make him to have died A.D. 38 to upwards of 40—some of the modern, from A.D. 28 to 34—thus a difference of twelve years. The great men have misled us in this matter, just as they have in relation to the day of his death. They tell us he died on Friday and rose on Sunday. Now the Lord said he should be three nights in the grave; are there three nights from Friday afternoon to Sunday morning?

I believe my Lord—I believe Gabriel. But did not Christ attend four passovers? Answer. I do not know but he did. Matthew, Mark, and Luke mention only one or two; John mentions four, but does not tell us how many more he attended, yet he does tell us that many more things Jesus did and said which are not written! What did Christ mean when, as he commenced preaching, he said, "The time is fulfilled?" Answer. The typical law made the Priest to enter on his duties at thirty years of age—Christ was baptized when he *began* to be *about* thirty—he then went into the wilderness and remained forty days—he then came into the community, doubtless being full thirty, and said, "the time (for me to enter on my ministry) is fulfilled."

If the position of Elder Burnham be correct, we are warranted in looking for the appearing of Christ before the close of the 2300 days. This period was to last to "the end of the indignation," but the saints are to be delivered before the indignation of Jehovah is poured out upon a guilty world. Says the prophet; "We have conceived, O Lord, because of thy fear, and have been in pain, and have brought forth the

breath of thy salvation, which we have wrought upon the earth: we shall not **FALL**, *but all that dwell upon the land SHALL FALL*. The *dead SHALL RISE*, and they, that are in *the tombs, shall be RAISED*, and they, that are in the earth, shall *rejoice*; for the dew from thee is *healing* to *THEM*; but the land of the ungodly shall perish," (Isa. xxvi: 18, 19, Sept. ver).

"Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain," (vs 20, 21).

In this passage we have the deliverance of God's people clearly portrayed as occurring prior to the great day of wrath. "Draw near, ye nations; and hearken, ye princes; let the earth hear, and they that are in it; the world, and the people that are therein. For the wrath of the Lord is upon all nations, and His anger upon the number of them, to destroy them, and give them up to slaughter. And their slain shall be cast forth, and their corpses; and their ill-savor shall come up, and the mountains shall be made wet with their blood. And all the powers of the heavens shall melt, and the sky shall be rolled up like a scroll; and all the stars shall fall like leaves from a vine, and as leaves fall from a fig tree," (Isa. xxxiv: 1-4, Sept. ver). "The sword of the Lord is filled with blood, it is glutted with fat, with the blood of goats and lambs, and with the fat of goats and rams; for the Lord has a sacrifice in Bozar, and a great slaughter in Idumea.

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And the mighty ones shall fall with them, and the rams and the bulls ; and the land shall be soaked with blood, and shall be filled with their fat. For it is the day of the judgment of the Lord, and the year of the recompense of Zion in judgment," (Ibid. vs. 6-8).

In Isaiah lxiii. we have a parallel to the above. "Who is this that cometh from Edom, with dyed garments from Bozrah ? this *that is* glorious in his apparel, travelling in the greatness of his strength ? I that speak in righteousness, mighty to save. Wherefore *art thou* red in thine apparel, and thy garments like him that treadeth in the wine-fat ? I have trodden the wine-press alone ; and of the people *there* was none with me : for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance *is* in mine heart, and the year of my redeemed is come," (vs. 1-4).

From the passages quoted, it will appear that the Lord saves his people before the hour of fatal strife. In the very beginning, yea, prior to the opening of that fearful scene, the saints shall enter the chambers of Omnipotence, and be screened from that mighty tempest of wrath. They shall be caught up to meet the Lord in the air, while the thunderbolts of heaven's vindictive justice shall dart through the concave ; the bellowing thunder shall mutter the vengeance of Jehovah, whose ire, having been long restrained through the mediation of His Son, shall burst forth with relentless and overwhelming fury, exterminating the ungodly nations, deluging the earth with a fiery flood, and destroying the devil with all his works.

But this, thank God, is not the last of earth, for "we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." Although this shall return to its original and chaotic state, yet shall it arise more fair than Eden of old ; and then shall the morning stars sing together again, and the sons of God shout for joy ; then shall "the wilderness and the solitary place be glad for them ; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing ; the glory of Lebanon shall be given unto it ; the excellency of Carmel and Sharon ; and they shall see the glory of the Lord, and the excellency of our God." Then shall the mountains and the hills break forth into singing, "and all the trees of the field shall clap their hands. Instead of the thorn, shall come up the fir-tree, and, instead of the brier, shall come up the myrtle-tree." "The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary ; and I will make the place of my feet glorious." Then shall these precious promises be all realized ; and when the earth is filled with the glory of God, the rightful heir will take the kingdom, and sit on the throne of His Father David, "to order it, and to establish it with judgment and with justice from henceforth, even forever."

## CHAPTER IV.

## EXPOSITION OF DANIEL, CHAP. XI.

"THE eleventh chapter of Daniel," says Bishop Newton, "may be considered a comment and explanation of the eighth. It naturally divides itself into four parts, as follows: 1. From Cyrus, the first king of the Medo-Persian Empire, to the death of Christ. 2. From the death of Christ, to the breaking up of the Roman Empire. 3. From the breaking up of the Roman Empire to "the time of the end." 4. From the commencement of "the time of the end," to the second Advent of Christ.

v. 1. "Also I, in the first year of Darius the Mede, even I, stood to confirm and to strengthen him."

Cyrus was, in reality, the first king of Medo-Persia, but from a respectful courtesy to his Father-in-law, Darius, he permitted him to reign supreme during his life.

v. 2. "And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than *they* all; and by his strength through his riches he shall stir up all against the realm of Grecia."

The three kings that stood up subsequently to the then reigning monarch, namely, Cyrus, were: 1. Cam-

byses ; 2. Smerdis, the Magian ; 3. Darius Hystaspes.\* In scripture the kings are called : 1. Ahasuerus ; 2. Artaxerxes ; 3. Darius.† The fourth, here referred to, was Xerxes the Great. He was richer than they all, that is, the four that preceded him. "He shall stir up all against the realm of Grecia." This was true of Xerxes ; for we are informed by Prideaux, that his forces numbered at least, 2,941,610 men, besides attendants enough to swell the number to five millions. A perfect fulfilment.

v. 3. "And a mighty king shall stand up, that shall rule with great dominion, and do according to his will."

The "mighty king," here alluded to, was Alexander the Great. Historians inform us, that in about twelve years and a half, he conquered the then known world. He died at the age of thirty-two, B.C. 323.‡

v. 4. "And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven ; and not to his posterity, nor according to his dominion which he ruled ; for his kingdom shall he plucked up, even for others beside those."

"Divided towards the four winds of heaven." This item was fulfilled B.C. 300, when Alexander's Empire was "divided towards the four winds of heaven," and assigned to four of his Generals, namely, Ptolemy Soter, Seleucus Nicator, Cassander and Lysimachus. Ptolemy had Egypt, Libya, Arabia, Cœlosyria and Pal-

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\* New. on Proph. p. 263. † Prid. vol. i. p. 235.

‡ New. on Proph. p. 265.

estine; Cassander had Macedonia and Greece; Lysimachus had Thrace, Bithynia, and some other Provinces, with the Bosphorus; and Seleucus all the rest of Asia, to the other side of the Euphrates as far as the river Indus.\*

“And not to his posterity,” etc. Alexander had three wives, Statira, Roxanna and Barsina. 1. Statira was murdered by Roxanna; 2. His brother and successor, Aridæus, was killed with his wife Enridice, by command of Olympias, Alexander’s mother, after he had reigned six years. 3. Olympias was killed by the soldiers in revenge. 4. Alexander Aegæus, the son of Alexander the Great, together with his mother, Roxanna, were slain by order of Cassander. 5. Hercules, the other son of Alexander the Great, with his mother, Barsina, were secretly murdered by Polysperchon. So that fifteen years after Alexander’s death, not one of “his posterity” were left.† Who, then, can but exclaim with David, “THY WORD IS TRUE FROM THE BEGINNING?”

v. 5. “And the king of the south shall be strong, and *one* of his princes; and he shall be strong above him, and have dominion: his dominion *shall be* a great dominion.”

“The king of the south” was Ptolemy king of Egypt. “And one of his princes,” that is, Seleucus, “the king of the north,” “shall be strong above him,” that is, the king of Egypt. Seleucus was the most powerful of all his successors. It was said that he had no less than

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\* Rol. vol. vi. b. 17, p. 1. † See Clark on Dan. xi.

seventy-two kingdoms under him. (Comprehensive Com.)

v. 6. "And in the end of years they shall join themselves together: for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in *these* times."

This was fulfilled B.C. 249, in the following manner: Antiochus Theus, "king of the north," becoming weary of his war with Ptolemy Philadelphus, "the king of the south," or Egypt, sued for peace. It was granted on condition he should get divorced from Laodice, his wife, and marry Berenice, the daughter of Ptolemy. This would render his crown hereditary to the male issue of that marriage. To this Antiochus agreed, and thus did "the king's daughter of the south come to the king of the north" in marriage, and by virtue of that union, an agreement was made between the two kings. "But she shall not retain the power of the arm," that is, she shall not rule in that kingdom. "But she shall be given up, and they that brought her, and he that begat her and he that strengthened her in these times." As soon as Antiochus had heard that Philadelphus was dead; he removed Berenice, and recalled Laodice and her children, but she, fearing he might change his mind, and recall Berenice again, procured his death by poison, and then placed her son, Seleucus Callinicus, upon the throne. Berenice fled immediately to Daphne, and shut herself up in the asylum; but being circumvented by the fraud of those who were

sent thither by Laodice to besiege her, she and her son, together with all the Egyptian attendants, were put to death.\* What an exact accomplishment of the prophecy!"

v. 7. "But out of a branch of her roots shall *one* stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail."

The king that should "stand up in his estate" was Ptolemy Euergetes, who, being her brother, sprang from the same root. He made war upon Seleucus Callinicus, and succeeded in taking Syria, Cilicia, and all the provinces as far as Babylon, and would have subjugated the whole Empire, had not a sedition broken out in Egypt.†

v. 8. "And shall also carry captives into Egypt their gods, with their princes *and* with their precious vessels of silver and of gold: and he shall continue *more* years than the king of the north."

When he marched home to Egypt, he carried with him 49,000 talents of silver, a vast number of precious vessels of silver and gold, and images to the number of 2,500.‡ "He shall continue more years than the king of the north." He lived four years longer than "the king of the north."§

v. 9. "So the king of the south shall come into his kingdom, and shall return into his own land."

"So the king of the south" shall come into the

\* New. on Propb. pp. 267, 268.    † New. on Propb. p. 269.

‡ Prid. vol. ii. pp. 60, 61.    § New. on Propb. p. 270.

kingdom of "the king of the north." This was fulfilled in his second campaign into Syria.

v. 10 "But his sons shall be stirred up, and shall assemble a multitude of great forces: and *one* shall certainly come, and overflow, and pass through; then shall he return, and be stirred up, *even* to his fortress."

His sons were Seleucus, Ceraunus and Antiochus. Ceraunus, being the eldest brother, succeeded his father, and having raised a body of troops, which he was unable to pay, was put to death.\* "And one shall certainly come," etc. This was Antiochus, surnamed *the Great*. He met with great success at first, but was finally defeated by the victorious arms of Ptolemy Philopater B.C. 217. The same subject is continued in the eleventh verse, which declares that the multitude should be given into the hands of "the king of the south," which transpired at the battle of Raphia, when many thousands were slain."†

v. 12. "And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down *many* ten thousands: but he shall not be strengthened by it."

Ptolemy, having abandoned himself entirely to luxury, voluptuousness and inaction, after his return to Egypt, fell into disrepute; and being surrounded with sedition and rebellion in his own kingdom, the advantages he had gained over "the king of the north" were consequently lost.‡

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\* New. on Proph. p. 271. † Ibid. pp. 271, 272.

‡ Prid. vol. ii. p. 84.

v. 13. "For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches."

After the death of Philopater, (B.C. 204,) his son, Epiphanes, succeeded to the throne.\* Antiochus, "the king of the north," returned and came into Cœlosyria and Palestine, to recover those provinces taken by Philopater fourteen years before.†

v. 14. "And in those times there shall many stand up against the king of the south; also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall."

Prideaux informs us that the kings of Macedon and Syria determined to seize all the dominions of "the king of the south," and divide them between themselves. Agathocles, Agathoclea and Tlepolemus, also, stood up against him, by invading the royal prerogative, and Scopus by his conspiracy. Thus did "many stand up against the king of the south."‡ "Also the robbers of thy people," etc. Who, we enquire, were the robbers of Daniel's people? This passage seems to be parallel to Dan. viii: 23-25.

"And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper, and shall practice, and shall destroy the

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\* Prid. vol. ii. p. 84. † Ibid. p. 85. ‡ Prid. vol. ii. pp. 84, 85.

mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand ; and he shall magnify *himself* in his heart, and by peace shall destroy many : he shall also stand up against the Prince of princes ; but he shall be broken without hand."

What power existed in the latter time of their kingdom ? The Roman. This power not only robbed the Jews, but also spoliated them of their city and sanctuary, and have made war upon the Church of God ever since Christ's ascension from the earth.

v. 15. "So the king of the north shall come, and cast up a mount, and take the most fenced cities : and the arms of the south shall not withstand, neither his chosen people, neither *shall there be any* strength to withstand."

This was fulfilled B.C. 198, when Antiochus retook Cœlosyria, Sidon, Gaza, and all the other cities of those Provinces.\* "Chosen people," that is, the Jews. Antiochus took Palestine. How perfect the fulfilment !

v. 16. "But he that cometh against him shall do according to his own will, and none shall stand before him : and he shall stand in the glorious land, which by his hand shall be consumed."

In this verse the Roman power is brought to view. The facts are as follows : Antiochus projected a plan for the subjection of the kingdom of Egypt ; and while in the prosecution of this design, and in the very act of besieging the city of Alexandria, he was met by three

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\* Prid. pp. 87, 88.

delegates from THE ROMAN SENATE, bearing a decree of that body, to which an immediate reply was demanded. Having read the document, Antiochus desired to confer with his friends ; but Popilius (one of the three) drawing a circle round him in the sand with his staff, insisted on a reply before he should overstep the bounds of that circle. "I will obey the command of the Senate," was the answer of Antiochus.\* How can it be said of Antiochus, he did according to his will, when he was compelled to accept humiliating conditions of peace, at the dictation of the Roman Senate ? But the Romans truly did according to their will. "None," says the prophet, " shall stand before him." Between B.C. 168 and B.C. 65, they conquered Carthage, Macedon, Illyricum, Greece, Syria, Bithynia, Cyprus, Cappadocia, Pontus, Syracuse, Numidia, Spain, Balearian Isles, Dalmatia, Phœnicia, and the south-eastern part of Britain. "And he shall stand in the glorious land." Palestine was conquered by the Romans B.C. 63,†

v. 17. "He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him ; thus shall he do : and he shall give him the daughter of women, corrupting her ; but she shall not stand *on his side*, neither be for him."

Gabinius, formerly one of Pompey's lieutenants, and now Consul of Syria, entered Egypt B.C. 55. "And he shall give him the daughter of women," etc. On the death of Ptolemy, king of Egypt, he left his son

\* Prid. vol. ii. pp. 118, 119.

† See Chron. Table, Prid. and Rol.

and daughter in the care of the Romans ; having provided for their marriage when of suitable age. The Romans compelled Ptolemy to marry his sister ; and, by this incestuous connection, she was corrupted. How true the declaration, “he shall give him the daughter of women, *corrupting her*” !\*

v. 18. “After this shall he turn his face unto the isles, and shall take many ; but a prince for his own behalf shall cause the reproach offered by him to cease ; without his own reproach he shall cause it to turn upon him.”

By the earth, the Jews understood all Asia ; and by the isles of the sea, the places to which they had to sail by sea. (See Sir Isaac Newton, on Daniel, p. 276.) “But a prince,” etc. This prince was Julius Cæsar. At this time, Pompey and Julius Cæsar held the ascendancy in the government ; and as their ambitious purposes could no longer be repressed, they resolved to hazard all on the fate of a general action, which took place between the parties on the plains of Pharsalia. Julius Cæsar obtained a complete victory ;† and Pompey fled to Egypt, where he was murdered.‡

v. 19. “Then he shall turn his face toward the fort of his own land : but he shall stumble and fall, and not be found.”

On the return of Cæsar to Rome, the Senate decreed a triumph to his honor ; and a few days before he was to be saluted as Emperor of Rome, he was murdered

\* Rol. vol. viii. pp. 115, 116.

† Prid. vol. ii. pp. 304, 305.

‡ Rol. vol. viii. pp. 116, 117.

in the Senate house, by Marcus Brutus and others, (B.C. 44).\*

v. 20. "Then shall stand up in his estate a raiser of taxes *in* the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle," or, according to the Septuagint, "And yet in those days shall he be broken, yet not openly, nor in war."

Augustus Cæsar was the successor of Julius Cæsar; and we are told (Luke ii : 1), "There went out a decree from Cæsar Augustus, that *all the world should be taxed.*" "In the glory of the kingdom." At this time the Roman Empire comprehended the finest countries of Europe and Asia, with Egypt, and all the northern part of Africa (Intro. to Schœl's His. of the Rev. in Eu.)

v. 21. "One shall stand on his place, who has been *set at nought*, and they have not put upon him the honor of the kingdom: but he shall come in prosperously, and obtain the kingdom by deceitful ways," (Sep.).

Nothing can be more graphic than the above description. For history informs us that Tiberius, the successor of Augustus, was at first set aside; but on the death of Agrippa, whom Augustus had selected as his successor, he "made choice of Tiberius, the son of Livia, by her former husband, but very unwillingly, as knowing the man; but for want of a better, being necessitated to fix on him."† No man was ever seated upon the throne of the Roman empire, who could with more justice be denominated "a vile person," than Tiberius.

\* Rol. vol. viii. p. 125.

† Prid. vol ii. p. 407.

He was odd-humored, sordid, and base; a man of the deepest depravity. Nearly all his relatives were put to death by his orders. "And they have not put upon him the honors of the kingdom." The people of Rome did not respect and honor him, as they did his predecessors, but hated and detested him. "By deceitful ways." Historians inform us that this was a characteristic of Tiberius Cæsar; and also of Augustus Cæsar's wife, who procured for Tiberius the right of succession, by flattering her husband.

v. 22. "And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also the Prince of the covenant."

Jesus Christ, the great "PRINCE OF THE COVENANT," was crucified under the reign of Tiberius Cæsar. Here ends the first division of this prophecy. "We can never," says Rollin, "sufficiently admire the strong light with which the prophet penetrates the thick gloom of futurity, at a time when there was not the least appearance of anything he foretells. And can any one ascribe to chance, or human foresight, so many circumstantial predictions, which, at the time of their being announced, were so remote from probability? And may we not evidently discover the character and traces of the Divinity, to whom all ages are present in one view; and who alone determines, at his will, the fate of all the kingdoms of the world."

v. 23. "And after the league *made* with him he shall work deceitfully: for he shall come up, and shall become strong with a small people."

The prophet refers here, undoubtedly, to a league made between the Jews and Romans b.c. 161 (see 1st

book of Mac. chap. viii). It is not uncommon for the prophets, in presenting to the mind a line of prophetic events, to advert to some previous affair, in order to show its connection with those under consideration; and in this passage there seems a necessity for such a transition in the order of events; for the angel says to Daniel, "Now I am come to make thee understand what shall befall *thy* people, IN THE LATTER DAYS." (Dan. x: 14.) And in order to make the declaration good, he refers to the Jews to show their connection with the prophecy. How true is this delineation. "They," the prophet says, "shall work deceitfully." This was a leading characteristic among the Romans. "For he shall come up, and shall become strong," etc. This was emphatically true of Rome. (See remarks on the 16th of this chapter.)

v. 24. "He shall enter peaceably even upon the fattest places of the province; and shall do *that* which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: *yea*, and he shall forecast his devices against the strongholds, even for a time."

The margin reads, "he shall enter into the peaceable and fat places." "He shall scatter among them the prey, and spoil, and riches." This was done by the Romans, as we are informed by Josephus, particularly in the days of Herod, when a famine prevailed in Judea.

v. 25. "And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he

shall not stand : for they shall forecast devices against him."

On the assassination of Julius Cæsar, Mark Antony, Octavius and Lepidus formed a triumvirate to avenge his death.\* After Octavius had obtained a complete victory over Sextus Pompeius, Lepidus was deposed.† The entire sovereignty of the Empire was then vested in Antony and Octavius. The former held all the East, from the borders of Illyrium and the Adriatic Gulf, and the latter all the rest.‡ A rupture occurring between the two, they resorted to arms. On the part of Antony, the force amounted to five hundred ships, of extraordinary size, two hundred thousand foot, and twelve thousand horse. Octavius had two hundred sail, eighty thousand foot, and twelve thousand horse. This battle, which decided the fate of Antony, was fought at the mouth of the gulf of Ambraca, near the city of Actium. Octavius was completely victorious.§

v. 26. "Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow ; and many shall fall down slain."

In all human probability, Antony would not have lost this battle, had not Cleopatra, the Queen of Egypt, who attended him, deserted, with the whole Egyptian squadron, consisting of sixty ships of the line. How true the declaration of the prophet, "they that feed of a portion of his meat shall destroy him."

v. 27. "And both these kings' hearts *shall be* to do

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\* Prid. vol. ii. p. 321.

† Ibid. p. 361.

‡ Ibid. vol. ii. 361.

§ Ibid. pp. 369-371.

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mischief, and they shall speak lies at one table ; but it shall not prosper : for yet the end *shall be* at the time appointed."

"Both these kings," namely, Rome and Egypt. "To do mischief," that is, "to circumvent each other." "One table," that is, "at one council board." But neither shall be sincere ; for they shall lie to each other, and their hearts shall be to do one another all the mischief they can." (Comp. Com.) This was the case with Octavious and Cleopatra after the fall of Mark Antony.

v. 28. "Then shall he return into his land with great riches ; and his heart *shall be* against the holy covenant ; and he shall do *exploits*, and return to his own land."

Reference is here had to the time when Rome became mistress of the world, b.c. 30. "Great riches." Having at command all the riches of the East. "And his heart shall be against the holy covenant." The Saviour was crucified by the Roman law ; and, from the death of Christ to a.d. 306, she carried on ten violent persecutions against the Church of God, putting thousands to death.\*

v. 29. "At the time appointed he shall return, and come toward the south ; but it shall not be as the former, or as the latter."

"At the time appointed." Evidently at the expiration of the time spoken of, (v. 24.) "He shall forecast his devices," or design, "against the strongholds, even

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\* Good. Church His. p. 59. Marsh's Eccl. His. pp. 192-195.

for a time." If this commenced B.C. 30, when Egypt became a Roman province, it will terminate when the seat of Empire was removed from Rome to Constantinople A.D. 330-332. "It shall not be as the former," that is, when Pompey went into Egypt, "or as the latter," when Antony went into Egypt, (v. 30). "For the ships of Chittim shall come against him." This refers to the invasion of Rome by the barbarians, who entered Italy on the south and southeast just before the fall of the Western Empire. It was at this time, that the barbarian, when asked by his pilot which way he should steer, exclaimed, "Leave the determination to the winds, they will transport us to the guilty coast, whose inhabitants have provoked the Divine justice." "He shall even return, and have intelligence with them that forsake the holy covenant," that is, those who separated from the faith.

v. 31. "And arms shall stand on his part," "And seeds shall spring up out of him," (Sept.,) and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate."

"Arms," etc., that is, weapons of war or armies. "And they," that is, "they that forsake the holy covenant." "Sanctuary of strength." A sanctuary is a temple, or place of worship. Under the former dispensation, the Jews had a temple or sanctuary at Jerusalem; but under the Gospel economy, there is no particular or exclusive locality, or temple, where God manifests his glory. (John vi: 21-23.) Hence we may regard the term sanctuary, as here used, to be a figure of the Church. We find the term temple and sanctuary to

be used in this sense, in both the old and new Testaments. For example, 1 Cor. iii : 16, "Ye," the Church, "are the temple of the Holy Ghost." Ps. cxiv : 1, 2, "When Israel went out of Egypt, the house of Jacob from a people of strange language; Judah was his sanctuary, *and* Israel his dominion." The great apostacy is here brought to view. The Apostle Paul, in 3 Thess. ii : 7, says, "For the mystery of iniquity doth already work." There were already dissensions in the Church; but that GREAT departure from the faith, in joining affinity with the governments of the world, did not take place until after A.D. 300. In Constantine's time, and subsequently, the great body of the Church departed from the simplicity and spirit of the Gospel. Dissensions and contentions were the result. This state of things continued until the Emperor Justin published his imperial edict (A.D. 519), by *virtue of which* the CATHOLIC CHURCH was NATIONALIZED, and the *faith of chalcedon* became the *dominant religion* in the east. They displaced the true worship of God, and introduced "the abomination that maketh desolate." And this corresponds with the little horn of Daniel vii, and also with Paul's "man of sin," (2 Thess. ii,) who should sit in the temple of God, that is, the sanctuary. How perfectly has this item been fulfilled!

v. 32. "And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do *exploits*."

Catholicism, or in other words, "the abomination that maketh desolate," the apostate Church, has been the grand receptacle of those who have done wickedly against the covenant, or departed from the truth.

Hence the Revelator represents it, in chapter xviii, as "a cage of every unclean and hateful bird." In the Septuagint we read: "And the *transgressors* shall *bring about a covenant by DECEITFUL WAYS.*" During the same year (518) the Emperor Anastatius died, struck by lightning. *The priests, availing themselves of this circumstance, frightened the superstitious multitude, and threatened the heretics with the vengeance of God. Their intrigues were so well conducted, that they placed on the throne Justin, a very ignorant man, and from that very cause, a good Catholic. The prince, on his elevation, gave a direction to affairs ENTIRELY OPPOSITE to that of his predecessor. The pretended heretics were punished, and the populace by reiterated acclamations made the Catholic faith triumphant. The will of a fanatical mob having been confirmed by a council held at Constantinople, the Catholics could exercise their vengeance against the Eutychians.\** This work that was begun in A.D. 518, was perfected the next year, (519). "But the people that do know their God shall be strong and do exploits." "To choose suffering rather than sin, is a great exploit." (Comp. Com.) This was the case with the true Church; for when, by recanting, they might have escaped, they chose suffering rather than sin, truth rather than error, and Christ rather than the world. God help us to pattern their example.

v. 33. "And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many days.*"

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\* DeCormenin, p. 102.

"They that understand," that is, teachers. "Shall fall," that is, be put to death. The saints were to be given into his hands for "a time, times and the dividing of time," (Dan. vii : 25,) during which period many of the servants of God were to fall. This is parallel with Rev. vi : 7, 8.

v. 34. "Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries."

"Now when they shall fall," etc. This most probably has reference to the Protestant Reformation, when the Church enjoyed, for a limited season, a respite from their tribulation.

v. 35. "And *some* of them of understanding shall fall, to try them, and to purge, and to make *them* white, *even* to the time of the end: because *it is* yet for a time appointed."

"And some of them of understanding." Some of "the more learned and intelligent shall fall," (Wintle.) Mede, Wintle, Boothroyd and others, join this to the next verse, thus: "For still (or yet) for an appointed time, A CERTAIN KING shall do according to his will. (Cot. Bible.)

v. 36. "And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done."

"And the king," (that is, "a certain king,") "shall do according to his will." This cannot apply to the papacy, or "little horn," of Dan. vii; for his dominion

was to be taken away ; but this king, or kingdom, is to "prosper till the indignation be accomplished."

The seat of the Roman Empire was removed to Constantinople about A.D. 330 ; but its final division into Eastern and Western Rome, did not take place until a much later period. Between A.D. 356 and 493, the Western Empire, including Dacia, was divided into ten kingdoms.

This event prepared the way for the rise of the "little horn," (Dan. vii: 24, 25,) and this was the power that was to take the lead in the Western Empire for 1290 years, and the identical government referred to here in verses 31-35, which was to persecute the Church of God. The eastern division of the Roman Empire enjoyed prosperity for a long time after the western division had fallen ; but finally in A.D. 1453, it fell into the hands of the Othmans, or Turks. The dominion of the Turks included all the Eastern Empire of Rome ; and they have maintained their power in the east from their first ascendancy to the present time. Now, as Daniel traces the history of the little horn, which was to rise in the Western Empire, till its secular power is taken away, he returns and takes up the history of this "certain king," following the events of another organization, until the chain terminates at "the last end of the indignation." With this view we obtain a harmony of the prophecy. With regard to this subject, we find an analogy in Revelation, chapter ix., where John commences with the Mahomedan power, runs down through a history of several centuries, and then returns back, (chapter xi,) to the time when the Church flees into the wilderness, and bring-

ing us down the stream of time, terminates both series at the sounding of the seventh trumpet, and the end of the world. "He shall exalt himself above every God." The Mahomedan power has acted in the "most absolute and arbitrary manner. It has exalted itself above all laws human and divine, and, in many respects, enjoined what God has forbidden, and forbidden what God has commanded." "Prosper until the indignation be accomplished." It may be here objected that the Mahomedan power has not prospered since 1840. But although the fulfilment of prophecy has been marked by the breaking down of its independent sovereignty, yet, under the fostering care and supervision of the allied powers of Europe, the armies of the Sultan have been increased, and preparations for war, on an extensive scale, have been made; and thus will this government prosper until the final blow is struck that terminates its reign.

v. 37. "Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god, for he shall magnify himself above all."

"Nor the desire of women." "The history of the whole human race proves that honorable marriage to *one* husband, is the general desire of women." When the conjugal relation was instituted in Eden, God declared in respect to it: "Therefore shall a man leave his father, and his mother, and shall cleave unto his wife: and they shall be one flesh." This institution was intended to be sacred and inviolate, and was ordained for the personal happiness of the parties, and the general welfare of the community. But the sanctity of the conjugal relation is violated by the organic laws

of the Mahomedan Empire. It was provided by law, that the followers of Mahomet might have four wives, and as many concubines as they could support. Thus were the sacred obligations of matrimony *disregarded*, and trampled under foot, by the founder and legislator of Mahomedanism.

v. 38. "But in his estate shall he honor the god of forces : and a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones, and pleasant things."

When Paul preached Christ at Athens, the philosophers of Areopagus "accused him of preaching a *foreign God*," (Mede,) that is, a God of whom they had not heard, a new divinity. The Mahomedans worship their Prophet, as Christians do their Saviour. By virtue of this worship, therefore, he was honored as "a God, whom his father knew not." "The god of forces, or fortresses, is the favorite idol of kings and heroes." (Cott. Bible.) We are informed by Gibbon, that "one of the Fatamite Caliphs silenced an indiscreet question, by drawing his cimeter ;" "This," said Moez, "is my pedigree." This incident illustrates the feeling of the votaries of Mahomet, and shows their confidence to have been in the God of war. It is well known that the very basis, on which they stood, in the propagation of their religion, was the power of the sword. "With gold and silver." The immense quantities of the precious metals obtained, by the multiplied victories, were distributed among the soldiers of Mahomet, except one-fifth part, which he reserved for himself.

v. 30. "Thus shall he do in the most strongholds with a strange god, whom he shall acknowledge *and*

increase with glory ; and he shall cause them to rule over many, and shall divide the land for gain."

"And shall divide the land for gain." The vast dominions of the Mahomedan Empire were divided into Provinces, over which were appointed Pachas, or Governors. The Pachas were required to remit to the general government a certain amount of funds for civil and ecclesiastical purposes.

v. 40. "And at the time of the end shall the king of the south push at him : and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships ; and he shall enter into the countries, and shall overflow and pass over."

"At the time of the end shall the king of the south push at him," etc. "The king of the south" is Egypt. It will be seen by an examination of Daniel xi. that the king or kingdom of the south refers to Egypt exclusively. But when is this king to push? "At the time of the end." The commencement of this period denominated "the time of the end," is marked by the end of the persecution, when the saints cease to "fall by the sword and by flame, by captivity and by spoil," agreeably to v. 35 of this chap.

We have remarked that Egypt was reduced to a Roman Province B.C. 30. And to give an idea of its history under different masters from this time, we add, that the Romans held it nearly seven centuries, when it fell into the hands of the Mohammedan Caliphs ; these were expelled by the Turcomans, "who in their turn gave way to the Mamelukes, A.D. 1250."

In A.D. 1517, it fell into the hands of the Turkish

Sultan, who formed it into a kind of Republic. He then imposed upon them many conditions and regulations, "the most important of which were those which made it incumbent on the Republic to provide twelve thousand troops in time of peace at its own expense, as many as may be necessary for its protection in time of war; and also to send to the sublime Porte a certain sum of money annually as tribute, with six hundred thousand measures of corn, and four hundred thousand of barley."\* Without going into the minutiae of its history from that time until the present, we would observe that it continued much in this condition until the war of 1832, when Mehemet Ali, Pacha of Egypt, attempted to make himself independent of the Ottoman Porte, in the event of which the declaration of the prophet was fulfilled: "The king of the south shall push at him," namely, at Turkey: for Syria, at this time, belonged to the Turkish Empire. Mehemet Ali was favored with a series of successes, in warring against the Porte, from July 30, 1832, to July 14, 1839. In the year last specified, July 16, the holy alliance of Europe proposed to the Porte a negotiation with Mehemet Ali; and after much expostulation with the Sultan, the four powers, England, Russia, Austria and Prussia prevailed upon him, (Aug. 11), to make the Pachalic of Egypt hereditary in the family of Mehemet Ali.†

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\* Maunder, vol. ii. p. 399.

† To illustrate this point, we give the following extracts from history. Sir Frederic Smith, speaking of the origin of this war, says: "Several thousand Egyptian peasants, being in a state of great discontent, abandoned their villages, and took refuge in

"And the king of the north shall come against him." It is obvious that the power to be pushed against

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Syria. \* \* \* \* \* Mehemet Ali, fearing that this emigration might become contagious, and ultimately prove injurious to Egypt, determined to arrest its progress, and avenge himself on the ungrateful Abdallah, by taking possession of Syria. \* \* \* \* \* The prospect of obtaining these advantages encouraged Mehemet Ali to pursue the man, against whom he had so much cause of complaint; and he therefore ordered his son, Ibrahim Pacha, to put himself at the head of the army, and pass the desert. Abdallah Pacha, not having a sufficient number of troops, for the defence of Syria, retired to St. Jean d'Acre, and, with the exception of that place, the whole province submitted to the Egyptians, who were well received by the inhabitants.

The army of Ibrahim Pacha, which amounted to about forty thousand men, consisted of six regiments of infantry, each composed of four battallions; of eight regiments of cavalry; and of three or four thousand Bedouins, who performed the outpost duties. The field artillery comprised sixty pieces of cannon, and there was also an ample battering train.

A squadron of five ships of the line, and several frigates, sailed from Alexandria, and proceeded to the Syrian coast, to coöperate with the army. Ibrahim Pacha laid seige to St. Jean d'Acre, but the attack was conducted with so little skill, that, notwithstanding an immense consumption of ammunition, the fortress had not surrendered at the end of five months, when a Turkish army was put in motion for its relief.

Ibrahim Pacha learnt that eighteen or twenty thousand Turks, composed of regular and irregular troops, had arrived at Homs, the ancient Emessa, on the banks of the Orontes, and that another army, still more numerous, was advancing against him from Anatolia, under the orders of Hussein Pacha, who had acquired great celebrity by his gallant conduct, in the destruction of the Janissaries. Information was also received that a corps, under the orders of Osman Pacha, was marching towards Tripoli. Ibrahim, in consequence, reduced the number of troops employed against St. Jean d'Acre, leaving only such as were indispensable for the prosecution of the seige.

is that "*certain king*," namely, Turkey; (see exposition of 36th verse), for it is spoken of as distinct from

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He made a demonstration on Tripoli, with only a single regiment of infantry, one of cavalry, and some Bedouins; and despatched the remainder of his force to Baalbeck, under the orders of Abbas Pacha. On hearing of the march of Ibrahim, the Turks prepared to retreat, and, after a slight engagement, fell back on Homs, where they joined the main body of their army. Ibrahim pursued them as far as Khan-Kousseir, and from thence retired to Baalbeck, where he remained to observe the operations of the enemy. This position was admirably suited for defence; for it covered the seige, by commanding the shortest and most direct route between Homs and St. Jean d'Acre, and, from having the support, both of Libanus and Anti-Libanus, it could neither be attacked in front, nor easily turned. It was therefore impossible for the Turks to reach St. Jean d'Acre, without previously defeating the army occupying this position. For instance, if they marched towards Damascus, Ibrahim could fall on their right flank; if towards Tripoli, he could attack their left; and therefore under all circumstances, Baalbeck was the fittest post for the Egyptian army while watching the turn of events.

The Turks remained quiet. Ibrahim Pacha rejoined the force engaged in the seige of Acre, and, on the fall of that place, he commenced offensive operations in the field."

On the 7th of July, the Turks "were forced into a precipitate retreat, leaving on the field two thousand killed, three thousand prisoners, and twelve pieces of cannon. \* \* \* \* At day-break on the following morning \* \* \* the Egyptian army entered Homs, where it captured fifteen hundred men and fourteen pieces of cannon." On the 29th of July another action was engaged in, in which "the Turks, being menaced both in their front and on their line of retreat, fell back; the troops of the left wing retreated by the Beglan road; but having to defile under the fire of four battallions of Egyptians, they lost a great number of men, and ultimately took to flight. \* \* \* \* The Turks left twenty-five guns upon the field; and, on the following day, the Egyptian army, without opposition, took possession of Alexan-

“the king of the south,” and “the king of the north.” After tracing the history of the western Empire, the

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dretta, where they found fourteen pieces of ordnance, with immense stores of provisions. The cavalry made a dash at Bagas, and succeeded in capturing nineteen hundred prisoners. This action produced the additional effect of enabling the Egyptian army to take possession of Adana and Jarsus, and to compel the Turks to retire upon mount Taurus. It is remarkable that it took place at a short distance from the spot where the ancient battle of Issus was fought, in which Alexander defeated the Persians. The Sultan at length determined to make a **FORMIDABLE** effort to arrest the progress of an enemy, whose success endangered the stability of his throne. The Turkish army was therefore augmented to upwards of fifty thousand men, and was provided with a numerous artillery.” \* \* \* \*

“On the morning of the 19th” (of December,) “it was ascertained that the whole of the Turkish army had quitted Ak-Chehr, and that its advanced guard occupied a Khan on the road to Ladick, three leagues distant from Konich. Ibrahim Pacha gave orders to the Egyptian army to be in readiness to get under arms, and he himself moved forward without delay to attack the enemy, with one regiment of infantry, three of cavalry, and three batteries of artillery. A slight engagement with musketry ensued, and the Turks, although they were fifteen hundred strong, and had entrenched themselves in the Khan, surrendered at discretion. On the same evening, when Ibrahim Pacha returned to Konich, five or six hundred Arnauts came to his head quarters, and offered to serve in the Egyptian army. On the 20th of the month, there being reason to believe that the Turkish army, under command of the grand Vizier, was advancing from Ladick towards Konich, which is eight leagues distant, orders were given to prepare for battle on the following day. The Turkish army was **THREE TIMES AS NUMEROUS** as that of the Egyptians, which only consisted of five regiments of infantry, of four battallions each ; of four regiments of cavalry, amounting to sixteen squadrons ; of six batteries, containing altogether thirty-six guns ; and of some Bedouins and other irregular troops.” \* \* \* \*

prophet returns to the eastern Empire, and planting his feet on the seat of government, the metropolis of that vast Empire, now under the dominion of the Turks, and viewing the kingdoms from that point of observation, he calls Egypt "the king of the south," because it is the only kingdom lying in that direction; and Russia "the king of the north,"\* because it is the only

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"The Egyptian army halted at Konich till the 20th of January, (the 29th of Chaban,) when it advanced towards Constantinople. Having on the first of February reached Kutchieh, it was stopped by the intervention of the European powers. Negotiations were opened, and a division of the Russian army arriving in the Bosphorus, encamped on the Asiatic shore. From that moment the throne of the Sultan was secured against Mehemet Ali, as well as against the rebellious Mussulmans of Constantinople, and the treaty of Kutchieh put an end to the war."

"The rupture with Mehemet Ali, Pacha of Egypt, followed. That officer had refused to pay tribute, in virtue of the assistance he had rendered to the Sultan during the Turkish war; and when irritated by the high tone of the Turkish court, he sent his son, Ibrahim Pacha, with an army, into Syria. Ibrahim reduced Acre, routed twenty-five thousand Turks, and advanced against the main body. In December, 1832, the Sultan's army was totally defeated at Konich. Russia now assisted Turkey by a squadron and military force; but Mahmoud was obliged to surrender Syria to the Pacha. Hostilities being renewed in 1839, the Turks were routed at Nezib, near Aleppo, (June 23). Mahmoud expired before the news reached him. His eldest son, Abdul Medgid, a youth of sixteen, succeeded. Two weeks after, the Turkish fleet, under the Capudan Pacha, went over to the enemy." (White's Univ. His. p. 542.)

\* Most of those brethren who are interested in the publication of this work, hold the view as presented in the exposition of this chapter, that "the king of the north" referred to in this prophecy is the Russian power, but since we commenced writing on the

power situated toward that point of the compass. Within little more than a century, the dominion of the Czar has been extended over Finland, Poland, Transylvania, Moldavia and other Provinces in Europe; and in Asia, over Georgia and Circassia. The last two countries specified contain an area of 80,000 square miles. The length of the Russian Empire is 11,434 miles, being much larger in extent than the territory of ancient Rome; but the population is not so great. "Shall come like a whirlwind." In describing the rapidity of Alexander's conquests, Daniel says: "He came from the west on the face of the whole earth, and touched not the ground." "The word usually translated whirlwind," says Kitto, "means more properly, a *storm*." Hence the propriety of an expression in Ez. xxxvii: 9: "Thou shalt ascend and come like a *storm*," that is, a WHIRLWIND. But who is to come like a *storm*? Gog and Magog, or as one writer expresses it, "the Prince of Rosh," that is, Russia. This is another evidence that Russia is "the king of the north," "*north quarters*," (v. 6). The two leading characteristics of a whirlwind are — 1. Velocity; 2. Irresistable violence. Hence we conclude in respect to this fulfilment, "A short work will the Lord make upon the earth." The position here taken has been objected to, by some, from the idea that it would require too much time for the accomplishment of the work, and

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subject, upon a more mature and deliberate investigation of the point, our views have undergone a change. We shall, therefore, affix an appendix at the end of the volume, to which we refer the reader.

consequently place the coming of our King too distant in the future. But it may be remarked, that a greater work was performed by Bonaparte in a less period than three months; and can we not rely on the word of God, when He declares it *shall* be done? "With chariots and with horsemen, and with many ships." "The military forces of Russia surpass in *number* any thing ever seen before in time of peace in Europe." (John S. Maxwell.)

From a work entitled "Europe, or a general survey of the present situation of the principal powers, by a citizen of the United States," we extract the following: "Russia, in fact, from its vast extent and population, and its peculiar political and social institutions, is able to keep on foot constantly, without an effort, a military force fully equal in numerical amount to the union of the greatest armies which all other powers can raise by the most painful and ruinous exertions. This enormous force can be augmented at pleasure, as occasion requires, to an indefinite extent, under the direction of a corps of the most intelligent and accomplished officers in Europe. Not all Europe combined will be able to resist its progress, whenever the vast machinery is seriously brought to bear upon the independence of other nations, by an able and ambitious Emperor." "Thou," says the prophet Ezekiel, "shall be like a cloud to cover the land, thou and all thy *BANDS*." The Russian Empire comprises the following tribes or "*bands*," namely, Sclavonic race (Russians) Germans, Fins, Tartars, Monguls, Samoydes, Mantshures, Turks, etc. "Many ships." In a history we have before us, entitled "Russia and the Russians," by J. E. Kohl, Esq., published

in 1842, he says: "The whole naval force of Russia now consists of 350 ships of war, with nearly 6,100 guns, and about 50,000 sailors, soldiers and artillery men," (p. 198). This was written some ten years ago, since which time her naval armament has been more than doubled. It appears, therefore, that Russia is all prepared to fulfil her mission in accomplishing one of the last items on the record of prophecy, whenever the time to strike that blow shall have arrived. This has been premeditated by Russia for a long time. The Emperor Alexander, in connection with Napoleon Bonaparte, at one time projected a plan for the subjugation and dismemberment of the Turkish Empire; but they were unable to agree in respect to its partition. The Czar consented to yield Egypt, Syria, and, in fact, nearly all of Asiatic Turkey, to Napoleon, provided the straits of the Dardanelles were reserved for himself; "for," said he, "it is right that I should carry the key of my own house." Governor Kossuth, in a speech at Pittsburg, stated that it is known and publicly reported, that Russia *has decided* to incorporate Turkey." At Faneuil Hall, Boston, the same distinguished orator remarked, "it was an inexorable necessity that Russia must attack Turkey, to get this controlling power. He urged the necessity of an immediate preparation for this event. It might happen at any moment. Every week and month he expected to hear of it." Thus we perceive not only that Russia is in a condition to accomplish this work, but it is morally certain *she will do it*. We may say of this subject as did Daniel, "the dream is certain, and the interpretation thereof sure."

v. 41. "He shall enter also into the glorious land, and many *countries* shall be overthrown: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon."

"He shall enter also into the glorious land," that is, Palestine. This corresponds with Ezekiel xxxviii: 16. "I will bring thee against my land." "But these shall escape out of his hand, even Edom and Moab, and the chief of the children of Ammon," that is, "inhabitants of Arabia Petreæ."

v. 42. "He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape."

v. 43. "But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt, and the Lybians, and the Ethiopians *shall be* at his steps."

From this, it appears that he is to march into Egypt, and to possess himself of the treasures of that land.

v. 44. "But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many."

While in Egypt, "tidings out of the east and out of the north shall trouble him." It is well known that in the event of Turkey being invaded by Russia, England stands ready to resist the attack, at any moment. And inasmuch as England maintains a standing army in Asia, and a large body of troops at home, she has the power to invade Russia, both from the east, and from the north.

v. 45. "And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain:

yet he shall come to his end, and none shall help him."

"Tabernacles of his palace," that is, "the tents of his princes and generals." (Cot. Bible.) "Yet he shall come to his end, and none shall help him." Here is to be a FINAL PAUSE; for Michael, or "the lion of the tribe of Judah," is to meet him at the very spot where he stood eighteen hundred years ago, and predicted the distress of nations, and the final overthrow of all the kingdoms of the world. "Amen, even so, come Lord Jesus."

## CHAPTER V.

## EXPOSITION OF DANIEL, CHAP. XII.

v. 1. "And at that time shall Michael stand up, the great Prince which standeth for the children of thy people ; and there shall be a time of trouble, such as never was since there was a nation *even* to that same time ; and at that time thy people shall be delivered, every one that shall be found written in the book."

At the closing point of "the time of the end," when the king of the north shall have come to his end having none to help him, "shall MICHAEL STAND UP." The meaning of the term Michael, as we are informed by Hebraists, is, "who is like God?" This title is evidently applied to that adorable personage, who is elsewhere called Emanuel, or "God with us." We so understand it for the following reasons : 1. In Jude ix, Michael is called the Archangel ; and as the term Archangel signifies a ruler of Angels, we understand it to be the Messiah. 2. In 1. Thess. iv : 16, we read "For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trumpet of God : and the dead in Christ shall rise first."

The phrase, *en keleusmati*, rendered "with a shout," implies the issue of a command, as by a commanding officer of land or naval forces. The word rendered "trump" sometimes means a signal-blast, or trumpet-

call. The sense of the passage therefore, I apprehend to be this, the Lord Jesus Christ shall descend from heaven with the word of command, issued in the voice of the Lord of Angels, and with the trumpet-tones of Divine authority; and this fiat of omnipotence shall awaken the dead, or as Jesus said, (John v: 25,) "the dead shall hear the voice of the Son of God, and they that hear shall live." This passage in Thessalonians is synchronous and parallel with Dan. xii: 1, in which the great Prince, that standeth for the people of God, is represented as taking to himself His sovereign authority, and resurrecting the dead. We therefore conclude that Michael, and the Lord Jesus Christ, are one and the same. 3. We are told Michael is "the great Prince, which standeth for the children of thy people," that is Daniel's people. In Is. ix: 6, 7 we read, "For unto us a child is born: unto us a son is given: and the government shall be upon his shoulder and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, THE PRINCE OF PEACE. Of the increase of his government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the LORD of hosts will perform this."

In Ezek. xxxvii: 25: "And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, *even* they, and their children, and their children's children for ever; and my servant David *shall be* their Prince forever."

In Dan. viii: 25: "And through his policy also he

shall cause craft to prosper in his hand ; and he shall magnify *himself* in his heart, and by peace shall destroy many ; he shall also stand up against the *Prince of Princes* ; but he shall be broken without hand."

In Dan. ix : 25 "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the *Messiah the Prince* shall be seven weeks, and threescore and two weeks : the street shall be built again, and the wall, even in troublous times."

In Acts v : 30, 31. "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree : Him hath God exalted with his right hand *to be a Prince and a Saviour*, for to give repentance to Israel, and forgiveness of sins."

From all these testimonies I conclude, that the great Prince here alluded to, is no other than the son of God, who is the rightful heir to the throne of David.

"And there shall be a time of trouble, such as never was since there was a nation," etc. If a man were told that, at a given period, there was a time of trouble, such as never was since the institution of a bank, he would readily understand it was connected with the currency, implying a pressure on the money market ; thus, to my apprehension, is this time of trouble connected with the nations or governments. If it were not so, why is the term nations used ? It is not said, such as never was from the beginning of the creation, or the beginning of the world, but since there was a *nation*, or, in other words, since the organization of a national government. It alludes therefore, I apprehend, to those national turmoils, and upheavings of the po-

litical elements, that will overturn and demolish all the kingdoms of the world, so that subsequently to those commotions the mountains, (or governments,) as represented under the seventh vial, will not be found ; for anarchy and confusion will fill the earth. According to Heb. xii : 26, 28, the kingdoms of this world will be shaken down and removed, to make room for that “kingdom which cannot be moved,” but will stand forever.

“And at that time, thy people shall be delivered.” The term here used is, in the Greek Septuagint, the same as used in the Greek Testament, rendered “saved.”

“Every one that shall be found written in the book.” The subjects of this salvation are enrolled among “the Church of the first born which are written in heaven.”

“And it shall come to pass, that he that *is* left in Zion, and he *that* remaineth in Jerusalem, shall be called holy, *even* every one that is written among the living in Jerusalem,” (Is. iv : 3).

“And mine hand shall be upon the prophets that see vanity, and that divine lies : they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel ; and ye shall know that I *am* the Lord God,” (Ezek. xiii : 9).

“And whosoever was not found written in the book of life, was cast into the lake of fire,” (Rev. xx : 15).

“And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book,” (Rev. xxii : 19).

"The book of life" is often referred to in scripture, as containing the names of those who are destined to eternal life, and entitled to citizenship in the New Jerusalem ; and ultimately all who are not found written in the book of life will be destroyed by the fires of the last day ; or as the scripture says, "shall have their part in the lake that burneth with fire and brimstone, which is the second death." It is evident therefore that the expression here used by Daniel denotes the heirs of salvation, who shall experience final deliverance when the Redeemer shall come to Zion, or when Michael shall stand up for the salvation of His people.

v. 2. "And many of them that sleep in the dust of the earth, shall awake, some to everlasting life, and some to shame and everlasting contempt."

This verse teaches unequivocally the resurrection of the dead at the standing up of Michael. As the passage now stands, there is a difficulty in harmonizing it either with the idea of one general resurrection of both righteous and wicked, or with the idea of two distinct resurrections to transpire at different periods. Some learned men have given a different sense by exchanging the terms "some" "and some," for these and those, thus ; "And many of them that sleep in the dust shall awake ; these" (that do awake) "are destined to everlasting life, and those" (who do not awake) "to shame and everlasting contempt." This rendering presents the subject in a clear light.

v. 3. "And they that be wise, shall shine as the brightness of the firmament ; and they that turn many to righteousness, as the stars for ever and ever."

This I understand to be parallel with Matt. xiii: 43 ;

“Then shall the righteous shine forth as the sun in the kingdom of their Father.” This expression is used by our Saviour in speaking of “the end of the world.” It is also parallel with Mal. iii: 16, 17.

“Then they that feared the Lord spake often one to another ; and the Lord hearkened, and heard it ; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels ; and I will spare them, as a man spareth his own son that serveth him.”

The saints immortalized will constitute the jewelry of heaven, to shine with unfading lustre in the kingdom of God.

v. 4. “But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end : many shall run to and fro, and knowledge shall be increased.”

To present a clear idea of what is shadowed forth under the emblem of sealing the book I quote the following passage :

“And the vision of all is become unto you as the words of a book that is sealed, which *men* deliver to one that is learned, saying, Read this, I pray thee : and he saith I cannot, for it *is* sealed. And the book is delivered to him that is not learned, saying, Read this, I pray thee : and he saith, I am not learned. Wherefore the Lord said, Forasmuch as this people draw near *me* with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men : Therefore behold, I will proceed to do a marvellous work among this people, *even* a marvellous work and a wonder : for

the wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid, (Is. xxix : 11-14).

The idea conveyed in these verses, is that those who are alienated from God by wicked works and unbelieving hearts, are debarred from those divine communications of light, which would enable them to perceive clearly His mind and will. Thus in the verse under consideration, the words were to be shut up by rolling up the parchment on which they were written, and further secured from the ken of mortals by sealing the book. During this sealing time the witnesses prophesied in sackcloth, and the visions of Daniel were, as it were, concealed from the eye of man by the hand of God. It is clearly revealed in this verse, that it was the purpose of infinite wisdom to cover up, from the view of His people, some of the most startling and tremendous truths ever recorded on the pages of prophetic history. It seems like the voices of the seven thunders, which the Revelator was directed to seal up, and write them not.

The question is often asked, How is it that those, who profess to have light on the visions of Daniel, should be so much wiser than Newton, and Scott, and Clark, and a host of learned commentators and students of prophecy? To this we may reply, that it is not for any wisdom in us more than any living, but simply because it was the will of God, that the subject should be concealed from the most scrutinizing eye, in times past; so that neither intellectual *acumen*, nor profound erudition, nor extent of research could compass it till "the time of the end;" and if the seal is now broken,

# Sealing up the Vision

144

THE LORD SOON TO COME.

"it is not by might, or by power, but by my spirit saith the Lord." It is not by inherent wisdom of man, but by that which cometh from above, the holy anointing from the spirit of God, that develops light, and elicits truth from the oracles. Says Jesus : "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight," (Matt. 11 : 25, 26).

The Septuagint rendering of this verse is as follows : "And thou, Daniel, close the words, and seal the book to the time of the end ; until many are taught, and knowledge is increased." The idea is clearly presented in this verse, that the sealing of the vision was not to be continued to the end of the numbers, but to "*the time of the end.*" We have seen that after the power that takes away the daily, and establishes the abomination that maketh desolate, commences its career of persecution, the saints will "fall to try them, to purge, and to make them white, *even to the time of the end.*" We have then two points in relation to the time of the end ; one of which is, that it will be subsequent to that fearful scene of havoc under the Papal power ; and the other, that it will be after the long night of darkness in respect to the visions of Daniel, which bring to view the coming of Christ, the end of the world, and the resurrection of the dead. It will be an age when the great mass of the Church will not be bound under the iron chains of ecclesiastical despotism or left in the dark in relation to the economy of grace. In other words, it will be an era of liberty and light. The modifications of civil government for the benefit of society, and the

advance of mankind in literary, scientific and artistic knowledge, stand connected with this subject only in so far as they are subservient to the purposes of grace, and the diffusion of evangelical light and truth in the earth. Nahum's chariots running like the lightnings, may be requisite "in the day of His preparation;" and the same impetuosity may be introduced into every department of business and enterprise, in order that "the everlasting Gospel" may be preached to all nations, as it were by a flying angel. The cars with their electric velocity, vessels that can breast the storms and buffet the billows of the ocean by steam power, may be essential to convey the tidings to earth's remotest bounds. They transport the heralds of salvation, and the missionaries of the cross, and waft the oracles, together with religious works, in volumes, pamphlets, tracts, periodicals, etc., to every clime on the surface of the globe. All these wonderful improvements and innovations in the business world may be necessary as a sort of staging for the erection of the spiritual temple. These things absorb the attention, and fill the eye of the world; but they are merely temporary structures to be removed when the top stone of the beautiful temple shall be reared with shoutings, "grace, grace unto it." They are contingencies only, and scarcely glanced at in the prophetic delineations. But as that God who controls the elements, and directs the sun in its course, caused the sea "to go back by a strong east wind," for the deliverance of His people, and the sun and moon "to stand still," that they might conquer their enemies, and possess the literal Canaan; thus making all nature subservient to the salvation of His

people ; so now the world is in commotion, and the intellect of man is on the stretch after mechanical invention, and artistic improvement, that may afford every possible facility for the dissemination of light and truth in the earth. Passing therefore these outward appliances, or facilities for the diffusion of knowledge, we come more particularly to consider the light and *knowledge*, referred to in the prophecy, as being developed in "the time of the end." Let us look a moment at the general diffusion of knowledge on religious subjects.

1. The distribution of Bibles, as it were, broad-cast over the earth, is sufficient in and of itself to constitute a new era in the history of the world. At the time the English commenced operations by their "Naval and Military Bible Society," the object of which was to supply the naval and military forces of Great Britain with Bibles, it is supposed there were not more than five or six millions of Bibles in the world. Since that, (in 1804) the "British and Foreign Bible Society" was instituted, with the design of furnishing Bibles for "the whole world." Says Goodrich, "This astonishing institution has reprinted the Holy Scriptures in forty-four languages ; in five languages it has printed translations of the Scriptures ; in seventy-two languages and dialects, in which they never had previously been printed ; and in thirty-two new translations commenced or completed ; making a total of one hundred and fifty-three different languages and dialects."\* Bible Soci-

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\* Good. Church His. p. 440.

ties have also been organized in France, Switzerland, Prussia, Netherlands, Sweden, Denmark, Russia, etc., in Europe; also Madras and Calcutta, in Asia. The "American Bible Society" was formed in 1816, and they have since published and circulated an immense number of Bibles, not only in English, but also in the French, German, Spanish, Irish and Welsh languages. By the agency of Bible associations alone, it is said, more than forty millions of copies of the sacred volume have been distributed in the earth. In addition to all these combined efforts, individual enterprise has not been wanting to help supply the world with the lively oracles. In the dark ages of English history, we are informed, it cost the labors of a life, among ordinary laborers, to purchase a single copy of the Holy Scriptures. Now the sum of twenty-five cents, less than the wages of half a day, will furnish a supply of the Old and New Testament, and the sum of seven cents will purchase a copy of the New Testament; and even if destitute of pecuniary means, families may receive the Scriptures by gratuitous distribution.

Thus has this mighty instrumentality been put in operation in the providence of God, to scatter the seed of the word far and wide, if possible, over the entire field of the world. There has scarcely been found in the history of man, any benevolent enterprise that would bear a comparison with the wonderful and glorious achievements of different Bible Associations, nearly all of which has been accomplished within the bounds of the present generation.

2. In the year 1799, a plan was projected for the dissemination of religious instruction, by means of

tracts. To avoid all sectarian or denominational prejudices, they adopted, on the formation of the "Religious Tract Society" of London, as a fundamental principle, the resolution that their publications should contain nothing but "pure truth." "This flowing from the sacred fountain of the New Testament should run from beginning to end; uncontaminated with error: undisturbed with human systems; clear as crystal, like the water of life."

The "American Tract Society" was formed at Boston in 1814, and another in New York, 1825. Branches and auxilliaries have multiplied to more than four thousand five hundred.

Through the instrumentality of tract associations, religious tracts and volumes have been published in about seventy different languages, and circulated to the amount of more than two hundred millions of copies, not only among all classes of society in England and the United States, but also in China, the Burman Empire, Siam, Malacca, Hindostan, Armenia, Georgia, and various stations on the Continent of Europe, in South America, in the West Indies, and the Islands of the Indian and Pacific oceans. This important instrumentality has been mostly wielded during the present generation, and in the "time of the end."

3. Another branch of christian enterprise is found in the system of colportage, recently adopted, and extensively carried out in Europe and America. Under the operation of this system, men of professed piety make it their constant business to visit the more destitute portions of society, going from house to house, distributing religious publications, engaging in religious conversa-

tion, holding prayer meetings, etc. Much has been accomplished in this way, in enlightening the community, and reclaiming men from Romanism, infidelity and superstition ; and particularly in France numerous revivals of religion have been the result. All this at "the time of the end."

4. One of the most remarkable events, that distinguish the present from all other ages of the world, is the multiplication of Sabbath Schools. But little interest was excited in the public mind prior to the present generation, in relation to the religious education of children and youth. In past ages it was principally accomplished by individual effort : but in our day, the energies of the evangelical world are put in requisition to devise and carry into operation a system of religious training, that the rising generation may be early instructed in heavenly and divine things. To this end associations are formed on an extensive scale, and by a sort of national combination, the efforts of the community are directed in this channel. An immense number of volumes have been written for the benefit of children and youth. Sunday Schools are everywhere organized. Libraries are extensively circulated, and often gratuitously ; papers, and various periodicals, adapted to youthful minds are scattered throughout community, and every exertion is put forth in England and America to instruct the rising generation in the knowledge of Bible truth. We are aware that some may object to the means used in the present age for the dissemination of light on spiritual subjects ; but we simply allude to those wonderful events, as characterizing the present day as an era of light, when knowledge is

increased: and in whatever way Christ is preached, we would, in imitation of the Apostle, rejoice, yea and we will rejoice. But to the subject. By the returns of Sunday Schools, as given at Exeter Hall, in London, 1833, it appears, there were at that time, one million, one hundred and fifty-eight thousand three hundred and fifty-four scholars in the Sunday Schools of Great Britain and Ireland.\* The "Sunday School Union," was formed in England in 1803. The American "Sunday School Union" was formed at Philadelphia in 1824. Sunday Schools have also been established in Canada, New Brunswick, the West Indies, France, Denmark, etc. Nearly all this instrumentality has been put in operation at "the time of the end."

5. The issue of periodicals and papers for the purposes of *religious instruction* is an affair of the present age exclusively. The "Boston Recorder," with a single exception, is the first religious newspaper ever published in the world, now there are numerous publications issued in the form of Weekly Journals and Monthly Periodicals, as the organs of different branches of the Christian Church. There are some two thousand and eight hundred newspapers printed in the United States, of which two hundred are of a religious character, and over one hundred devoted to moral subjects.

One of these religious publications, the "American Messenger," has attained to the extraordinary circulation of more than two hundred thousand copies. What means this universal diffusion of spiritual light?

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\* Good. Church His. p. 439.

Why is the press teeming with volumes, pamphlets, tracts and periodicals, till it groans beneath the ponderous burden? And why should "power presses," and steam engines be employed to accelerate the work, till with inconceivable rapidity, some ten or twenty thousand impressions are made in a single hour? Why has God given to the motions of the press an almost electric velocity, except that the world stands waiting for the last rays of Gospel day, that they may catch some of its life-giving beams, ere the shades of an eternal night close in around them? It seems as if the divine hand would give to the instrumentalities of His providence an impetus so sudden, rapid and powerful, that light might be communicated to the world, I had almost said, "as the lightning shineth from the east even unto the west." "The flying Angel" is abroad; his swift messages of love go on the wings of every wind. Newspapers and tracts are scattered like the hail. In the early part of Franklin's life, there were but two presses in America, now there are about sixteen hundred. One can but feel amazed and overwhelmed at the grandeur of the spectacle. How stupendous the operations of Providence! How wonderful the innovations and improvements of the age! As in the natural world the telegraphic wires convey tidings with the speed of heaven's lightnings, so in the spiritual world, messages go forth with celerity unparalleled in the history of the world. The mechanical genius of man, and the business energies of the world, are developed, and put in requisition to furnish an apparatus for the rapid and universal diffusion of light in the earth.

6. The present is eminently an era of missionary enterprise. The great mass of the Church have slumbered over the command of the great Head, "Go ye into all the world, and preach the Gospel to every creature." But in our day the spirit of missions has been abroad throughout christendom. Societies for the promotion of this object have been organized, and some entire heathen communities converted to christianity. This development in the spiritual world is not entirely modern, but principally of recent origin. The American board of Commissioners for foreign missions was organized in 1810, the "American Baptist Board" was formed in 1814, and in the present age many other associations have been organized for the purpose of concentrating the energies of the christian world for the dissemination of Gospel light; and an effort has been made which far surpasses all the efforts of the Church antecedently to the present century. The standard of the cross has been erected in the benighted lands of the heathen. The war has been carried into the enemies' camp; and doubtless many men of God, whose hearts were fired with a holy fervor, and a true missionary zeal, have gone forth to preach the glad tidings of salvation to a perishing world. Missionary stations have been planted in China, Burmah, Siam, Australasia, Hindostan, Ceylon, Armenia, Syria, etc., in Asia; in Constantinople, Malta, etc., in Europe; in South Africa, Egypt, Abyssinia, etc., in Africa; among the Cherokees, Choctaws, Chickasaws, Creeks, etc., in America; in the Islands of the Pacific Ocean, and in general among all the nations of the earth. All these movements have been brought about in the operations

of providence, and the dispensations of divine mercy, that the world might receive a warning prior to the end. Thus we perceive, God can raise up instruments to fulfil His will, and accomplish every iota of His word, so that one of the last acts in the movements of the Church has been performed before our eyes ; for says Jesus, "This gospel of the kingdom shall be preached in all the world, for a witness to all nations, and then shall the end come." Some believers in the immediate coming of Christ may object to this application of the passage, thinking it refers exclusively to the Advent message ; but we are inclined to the opinion, that although the message of the flying angel having the everlasting gospel to preach, (Rev. xiv : 6,) has specific reference to the proclamation of the Redeemer's coming, yet the passage alluded to in Matt. xxiv : 14, is correctly applied as above.

7. Theological institutions are of recent origin, but they have in the current century multiplied till we have in our land thirty-seven of those seats of theological learning. Brethren may object to this method of disciplining young men for the ministry ; but *we speak simply of the fact*, that in the providence of God such instrumentalities are in operation at the present time ; that young men of intelligent minds, and professed piety, are flocking in great numbers to those richly endowed institutions, with their copious Libraries, and erudite Professors, and various facilities for the acquisition of biblical and classical literature. This at least is one of the items that characterize the present century, and distinguish the era in which we live from all other ages of the world.

Such are some of the leading agencies for the dissemination of gospel light, I need not refer to the operations of the "Seaman's Friend Society" for the benefit of hitherto neglected mariners, organized in 1812, the "American Education Society" for the assistance of indigent young men who are preparing for the ministry, formed in 1815, the "American Temperance Society," formed in 1826, although "the first considerable movement on this subject was in 1811,"\* the "American Anti-slavery Society," formed in 1833," the "Society for promoting permanent and universal Peace," formed in London 1816, the "American Peace Society" formed in 1828, etc. In fact the very names of the different benevolent institutions, that have sprung up in our day, would almost fill a volume. It is an era of progress and diffusion, of missionary zeal, and benevolent enterprise, in every department of morals and religion. And as if God would not leave a dark spot in all creation, the very tombs of the ancient dead begin to shine with unearthly light, and the monuments of departed ages have come up to add their testimony to the truth, and tell the story of Egyptian and Assyrian kings. Thank the Lord for the bright, glorious, concentrated light that comes streaming from every quarter of the universe, blazing on our position as on a focal point, and giving us light on every department of biblical truth. The Egyptian hieroglyphics could never be deciphered in modern times, until our day. The Sinaitic inscriptions, and the arrow-headed figures

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\* Religious Encyclopedia.

of Assyrian writing were all equally blind and unintelligible till of late the Providence of God, in a most remarkable manner, has elicited light, and directed to an understanding of these hitherto unsfathomable mysteries. Thus do those imperishable monuments attest the veracity of the sacred historian.

Much light has been thrown upon the sacred record by the travels and observations of learned men, who have traversed the regions of sacred story, observed the manners and customs of oriental nations, the geographical position of cities, rivers and mountains, the natural history of the animal and vegetable tribes, etc. They have gone with mathematical instruments in their hands—they have measured heights and distances of mountains, rivers, seas, etc., and returned with their journals, maps, engravings and measurements, and poured out those treasures of knowledge through the medium of the press in rich profusion. Among the discoveries of the age, the tower of Babel, or temple of the God of Babylon has been found and scrutinized, the halls of the royal palace of Nineveh, have been thrown open, the Assyrian throne exhumed and the tomb of those ancient kings opened to the light of day. The palace of Shushan also, with its floor of variegated marble, has been found as described in Esther i: 6, and last, though not least in interest and importance, the sepulchre of the prophet Daniel has been discovered presenting on its front the image of a lion; as if God would point the finger of His providence to the very spot where Daniel was favored with Divine communications, and then to the repository of the dead where he is resting according to command

"until the end be :" his flesh resting in hope of a glorious resurrection "at the end of the days."

We can hardly glance at the varied and constantly increasing instrumentalities now in operation for the spread of light and truth in the earth, but must leave the subject with the passing remark, that whoever is unable to discern the signs of the times in this respect, whoever fails to perceive the present to be an age of development and progress, sufficiently so to fulfil the prediction, "knowledge shall be increased," he is like that class alluded to by our Saviour, who having eyes see not, and having ears they hear not. It is as if a man should stand out in the full blaze of a meridian sun without distinguishing the beams of day from the shades of night, or as if the voice of seven thunders had broke upon his ear unperceived. "But ye, brethren, are not in darkness that that day should overtake you as a thief, ye are all the children of light, and the children of the day." "Blessed are your eyes for they see, and your ears for they hear." "Therefore let us not sleep as do others ; but let us watch and be sober, putting on the breast-plate of love, and for an helmet, the hope of salvation."

vs. 5, 6. "Then I Daniel looked, and behold there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And *one* said to the man clothed in linen, which *was* upon the waters of the river, *How long shall it be to the end of these wonders?*"

We have in these verses a striking exhibition of that deep interest which the heavenly hosts feel in relation to those things that pertain to the salvation of men ;

and particularly to understand the "times and seasons." After the Angel, clothed in linen, had instructed Daniel respecting the great political events that were to transpire in the history of the world; and led him through to the bursting glories of everlasting day, and the glorification of the Church in the kingdom of God, he directs him to "shut up the words, and seal the book, even to the time of the end." Instantly and spontaneously the question breaks from the lips of a listening Angel, "How long to the end of these wonders?" There are three different words used in Greek which are translated "end," *telos*, signifying an end, or completion, *sunteleia*, a consummation, being generally used in connection with *aionos*, signifying the consummation of the age, or, as it is rendered in our version, the end of the world, and *peras*, signifying a limit, margin, or frontier. This is the word used in Matthew xii: 42, and translated "uttermost parts," that is, the *borders* of the earth. The word used in the Septuagint version, which is here rendered "end," is *peras*, and may, therefore, not mean a full and perfect end, as is expressed by *telos* or *sunteleia*, but a border or margin; in other words, the closing scenes of the wonders. Daniel had been instructed to seal the book until "the time of the end," that is, through the persecutions under the little horn, which were to cease at "the time of the end." During that long period of tribulation to the Church, the witnesses, according to Revelations, were to "prophesy in sackcloth;" or, according to Daniel, the vision was to be sealed; and the Angel, in his eagerness to grasp the subject, inquired earnestly, How long shall the vision be sealed? or, How long to

the closing scenes of those events? which closing scenes were to commence with "the time of the end," and terminate in the glories of the kingdom. But why inquire the length of that period? Because at the end of it the light was to break, the vision to be unsealed, the truth developed, and the wise to understand. Now if that were the idea in the mind of the Angel, the answer would correspond to the sense of the question.

v. 7. "And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth forever, that *it shall be* for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished."

It is evident, the Angel of the waters did not measure the time to the end of the world, because his measuring rod of "time, times and an half," (or part, *magin*) does not reach beyond the "time, times and dividing of time," (Chap. vii: 25,) during which the saints were to be in the hands of the little horn: and as, under that oppressive government, they were to fall "to try them, and to purge and to make them white, even to the time of the end," the declaration of the Angel, in reply to the question on time, covers the period of persecution, and reaches to "the time of the end." The Septuagint version reads thus:

"And I heard the man clothed in linen, who was over the water of the river, and he lifted up his right hand and his left hand to heaven, and swore by him that lives forever, that it should be for a time of times

and half a time ; when the dispersion is ended, *they shall know all these things.*"\*

If this be the correct rendering of the passage, the sense is perfectly plain, and the reply of the Angel teaches that for a period which he terms " time, times and a half," (or part,) the saints would be dispersed, or, according to John, driven into the wilderness ; but at the terminus of that tribulation, light would be evolved from the Oracles, truth developed, the fulfilment of prophecy recognized, and these great events noted in the scripture of truth, in connection with their chronological data, understood by the people of God.

v. 8 "And I heard, but I understood not : then said I, O my Lord, what *shall be* the end of these *things*?"

"And I heard." What did Daniel hear ? The declaration of the Angel "it shall be for a time, times and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."

"But I understood not." What did Daniel not understand ? The period of time during which the people of God were to be dispersed. The Angel had declared it should be "for a time, and times, and an half," or part; † but he had given him no commencing terminus of the days. Had he known the duration of the period denoted by the phrase, "time, times, and an half," or part, he could not have understood the point at which it commenced, consequently could not have ascertained the point where it would end. Hence we may infer that the burden of Daniel's

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\*Brenton's Translation.

† Margin.

inquiry was in relation to definite time. Peter, in allusion to this subject, says:

“Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven; which things the angels desire to look into. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ,” (1 Pet. i: 10-13).

From this quotation, it appears that the prophets not only searched to know the time of the sufferings of Christ, but also of *the glory that should follow*. The expression of the 13th verse, “hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ,” makes the coming of Christ identical with the development of His glory.

v. 9. “And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.”

“The words are closed up and sealed till the time of the end.” See exposition of v. 4.

v. 10. “Many shall be purified and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand.”

"Many shall be purified." "Many must be tested." (Sept.) or "chosen out," (Sept. Marg.). Paul, in speaking of Christ, says: "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." (Tit. ii: 14.) Again, in 1 Pet. i: 22, "Seeing ye have purified your souls in obeying the truth, etc.;" and in 1 Jno. iii: 2,3, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

The term "chosen," which occurs in the margin of the Septuagint, is a word of frequent occurrence in Scripture, and is generally applied to the people of God; for instance, in Ps. cvi: 23, Moses is called the "*chosen* of God." Says the Saviour, (Matt. xx: 16) "many be called, but few *chosen*;" "for the elects' sake, whom He hath *chosen*, (Mark xiii: 20). Says Peter, "ye are a *chosen* generation," (1 Pet. ii: 9) In Rev. xvii: 14, we read, "They that are with Him are called, and *chosen*, and faithful." The same idea is expressed in Psalm iv: 3; "But know that the Lord hath set apart him that is godly for himself: the Lord will hear when I call unto him." This is the only class whom the Lord chooses. He will hear them when they cry, but the prayer of the wicked is an abomination.

"And made white." This is evidently a figure borrowed from the occupation of a fuller, whose business it is to bleach or whiten cloth, and to remove all stains. This is probably the idea of the prophet

Isaiah in the first chapter of his Prophecy and the eighteenth verse: "Come, now, let us reason together, saith the Lord, though your sins be as scarlet, they shall be as *white* as snow; though they be red like crimson, they shall be as *wool*."

Says the Revelator, in reference to the redeemed: "And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them *white* in the blood of the Lamb," (Rev. vii: 13, 14). The idea thus expressed is, that they are cleansed from all moral pollution, and stand justified in the sight of the Lamb.

"And tried." Having been "chosen,"\* and made white, they are now prepared for the trial. In the Septuagint, the first part of this verse reads thus; "Many must be tested, and *thoroughly whitened*, and *tried with fire*, and *sanctified*." Trials are necessary to salvation, and especially is the trial of our faith more precious than gold; as the Apostle says: "Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season (if need be) ye are in heaviness through manifold temptations. That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ," (1 Pet. i: 5).

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\* Sept.

This time of trial referred to by Daniel evidently comes at "the time of the end;" and it appears that the Apostle alludes to the same thing when he says; "But the end of all things is at hand; be ye therefore sober, and watch unto prayer," (1 Pet. iv: 7).

"Beloved, think it not strange, concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you. On their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busy-body in other men's matters. Yet if *any man* suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. For the time *is come* that judgment must begin at the house of God: and if *it* first *begin* at us, what shall the end *be* of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? Wherefore, let them that suffer according to the will of God, commit the keeping of their souls *to him* in well-doing, as unto a faithful Creator," (1 Pet. iv: 12-19).

Again we read: "Blessed *is* the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him," (James i: 12).

The truth of God has, in every age, been rejected by the mass, and whoever has departed from evil has

made himself a prey. The Apostle declared that all who will "live godly in Christ Jesus shall suffer persecution." Not so with a popular religion, the votaries of which "feast themselves without fear," having a *nominal*, but not a *practical* faith, seeking the applause of the world rather than that honor that cometh from God only. Says the London Quarterly Journal of Prophecy ; "The religion of the day is an *easy minded* religion ; a religion without conflict and wrestling, without self-denial and sacrifice ; a religion which knows nothing of the pangs of the new birth as its commencement, and nothing of the desperate struggle with the devil, day by day, making us long for resurrection—deliverance, for the binding of the adversary, and for the Lord's arrival. It is a *second rate* religion—a religion in which there is no largeness, no grandeur, no potency, no noble-mindedness, no elevation, no self-devotedness, no all-constraining love. It is a *hollow* religion—with a fair exterior, but an aching heart—a heart unsatisfied, a soul not at rest, a conscience not at peace with God ; a religion marked, it may be, by activity and excitement, but betraying all the while the consciousness of a wound hidden and unhealed within, and hence, unable to animate to lofty doings, or supply the strength needed for such doings. It is a *feeble* religion, lacking the sinews and bones of hardier times—very different from the indomitable, much enduring, storm-braving religion, not merely of apostolic days, but even of the reformation. It is an *uncertain* religion ; that is to say, it is not rooted in *certainty* ; it is not the outflowing of a soul assured of pardon, and rejoicing in the filial relationship between

itself and God. Hence, there is no liberty of service, for the question of personal acceptance is still an unsettled thing ; there is a working *for* pardon, but not *from* pardon. Hence all is bondage, heaviness, irksomeness. There is a speaking for God, but it is with a faltering tongue ; there is a laboring for God, but it is with fettered hands ; there is a moving in the way of His commands, but it is with a heavy drag upon our limbs. Hence the inefficient, uninfluential character of our religion. It does not tell on others, for it has not yet fully told upon ourselves. It falls short of its mark, for the arm that drew the bow is paralyzed."\*

"But the wicked shall do wickedly," the Apostle says, "Evil men and seducers shall wax worse and worse, deceiving and being deceived." The Saviour says, "Because iniquity shall abound, the love of many shall wax cold." The great increase of light and knowledge has increased the capacity of men to do evil. "Righteousness does not sit on the throne of the nations, nor does holiness beautify the homes of the children of men. The heart still remains 'deceitful above all things, and desperately wicked.' Oppression, cruelty, selfishness, lust, sedition, strife, hatred and murder are uneradicated, unsubdued, unmitigated. Man has found no cure for these maladies." This is truly just such a state of things as we are to expect at "the time of the end ;" for, as it was in the days of Noah and of Lot, so shall it be at the coming of the Son of Man. The wheat and tares will grow together

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\* Advent Tracts, pp. 172 173.

until the harvest. There has been a retrograde movement from the beginning: throughout the entire age, men have gone from good to bad, and from bad to worse, till the generation now on the stage has plunged into the depths of depravity beyond all former generations, and are rapidly filling up the cup of their iniquity, and drawing down upon their heads those last vials which fill up the wrath of God.

“ And none of the wicked shall understand.” The Saviour, speaking of the antediluvians, says, “ They *knew not* until the flood came, and took them all away.” The same principle is illustrated in the history of the cities of the plain: “ They did eat, they drank, they bought, they sold, they planted, they builded, and were unconscious of their approaching doom until Lot *went out* of Sodom; and on the same day it rained fire and brimstone from heaven, and destroyed them all.” The same thing is exhibited in the case of that “ wicked and adulterous generation” of the Jews, that were on the earth at the first Advent of Christ; and it was in consideration of their wickedness in rejecting the light of the Gospel, and the offers of salvation, that the Son of God exclaimed, (Luke xix : 41-44,) Saying, “ If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes. For the day shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone upon another: because thou knewest not the time of thy visitation.”

“But the wise shall understand.” This does not refer to such as are wise in *their own craftiness*, or such as “handle the word of God deceitfully;” nor does it refer to earthly wisdom, or profound erudition in science and literature, when the heart is not sanctified to God. It is written, “I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world? (1 Cor. i: 19, 20).

“For the Jews require a sign and the Greeks seek after wisdom, but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble *are called*: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, *yea*, and things, which are not, to bring to nought things that are: that no flesh should glory in his presence,” (1 Cor. i: 22-29).

We have a practical development of this principle of the Divine economy in the selection which Jesus made of His disciples. In fact, it may be traced through the whole history of the Church. The entire body of believers have been characterized, (with

few exceptions,) as belonging to the lower order of society. To this, the Apostle refers, (James ii: 5): "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?"

Says Paul, "the scriptures are able to make us wise unto salvation." Says David, (Ps. iii: 10,) "The fear of the Lord is the beginning of wisdom; and a good understanding have all they that do his commandments. In Deut. iv: 56, we read: "Behold, I have taught you statutes, and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do *them*, for *this is your wisdom and your understanding* in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation *is a wise and understanding people.*"

Who cannot perceive from these quotations, that that which the Lord terms wisdom is obedience to His commandments; and that those who do His will are by Him regarded as wise? It is in reference to this class that the Angel said, "*The wise shall understand.*"

Says David, "The secret of the Lord is with them that fear him; and he will show them his covenant," (Ps. xxiv: 14).

Says Solomon, "Whoso keepeth the commandment shall feel no evil thing: and a wise man's heart discerneth both time and judgment. Because to every purpose there is time and judgment," (Eccl. viii: 5).

This accords with Amos, when he says, (Chap. iii: 7,) "Surely the Lord God will do nothing, but He

revealeth His secret unto His servants the prophets." The Lord will not bring upon the world any great catastrophe without first giving premonitions to His Church. For example; The Lord not only revealed the event, but also the time when the flood should come. In Genesis vi: 3, we read: "and the Lord said, My spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years." There can be but one of two ideas expressed in this verse. 1. It must refer to the average age of man subsequently to the deluge; or, 2. To the period allotted to *the generation then living*, before they would be destroyed by the flood.

In relation to the former, if we turn to the chronology given in the eleventh of Genesis, we are at once convinced that this cannot be the idea intended, since the average age of man after the flood was much more than one hundred and twenty years.\* Hence it must refer to the generation then living.

\* Noah lived after the flood, 350 years.

The entire life of Shem was	600	"
That of Arphaxad	438	"
" Salah	433	"
" Eber	464	"
" Peleg	239	"
" Reu	239	"
" Serug	230	"
" Nahor	148	"
" Serah	205	"
" Abraham	175	" (Gen. xxv: 7).
" Isaac	180	" (Gen. xxxv: 28).
" Ishmael	137	" (Gen. xxv: 17).

Jacob was 130 years old when he went into Egypt, (Gen. xlvi: 15

It has been asserted by some, that we have no evidence that the time of the flood was revealed to Noah. But the Lord did inform some one, if not Noah, that man's "days should be an hundred and twenty years," the only legitimate construction of which is, that there should be an hundred and twenty years between the announcement and the flood.

In Genesis v: 32, we read: "And Noah was five hundred years old, and Noah begat Shem, Ham and Japheth." In Gen. vi: 1-3, we read: "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they *were* fair; and they took them wives of all which they chose. And the Lord said, My spirit shall not always strive with man, for that he also *is* flesh: yet his days shall be an hundred and twenty years."

Now, we are informed that, inasmuch as the Lord declares Noah to have been five hundred years old, (Chap. v: 32,) before the hundred and twenty years are named; and as Noah was only six hundred years old when the flood of waters came upon the earth, it follows, that the one hundred and twenty years did

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3,) and lived there 17 years, (Gen. xlvi: 28,) hence, his whole life was

The life of Joseph was	147 years,
Levi	110    " (Gen. 1: 26).
Kohath	137    " (Ex. vi: 16-20).
Amram	133    "
	137    "

This makes an average of ages from Noah to Amram of two hundred and forty-three years, which is more than twice one hundred and twenty years.

not measure the time to the flood ; for, says the objector, there could have been but one hundred years between the time when Noah was five hundred years old, and the flood, when he was six hundred years old. To this we reply : If the hundred and twenty years were not given before Noah was five hundred years old — because in the previous chapter he is said to have been of that age before he begat his three sons — by parity of reasoning, we should understand, that Lamech died (v. 31,) before Shem was born, because the subject of his death is introduced before there is any thing recorded of the children of Noah. Such however was not the fact ; for he lived nearly a century after the birth of Noah's eldest son.

To make this subject more evident, we remark : in verse 30 Lamech is said to have been 777 years old ; and in verse 31 we are told he died ; then in verse 32 it is said "Noah was five hundred years old ; and Noah begat Shem, Ham and Japheth." Does it therefore follow that Lamech died before the sons of Noah were born, because his death was previously recorded ? Certainly not ; for he lived almost a hundred years after the eldest one's birth.

The same principle may be seen in Gen. vii : 7-10 :

"And Noah went in, and his sons, and his wife, and his sons' wives, with him into the ark, because of the waters of the flood. Of clean beasts, and of beasts that *are* not clean, and of fowls, and of every thing that creepeth upon the earth, there went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah. And it came to pass, after seven days, that the waters of the flood were upon the earth."

Here he carries us down to the time when the waters of the flood were upon the earth, and then, (vs. 13-16,) relates the same history again; but it does not follow, because he speaks of the family of Noah, together with the beasts entering into the ark, (vs. 7-10,) and then introduces the same subject again, after having spoken of the breaking up of the fountains of the great deep, that therefore this was a second entering into the ark, or that they entered in after the deluge commenced. But we return to the fifth chapter, and remark that the design of this chapter is, to present the genealogy of man from Adam to Noah, bringing us down to the very year of the flood; for the death of Methuseleh, which is herein recorded, occurred on the same year in which the flood commenced. He then returns, takes up the history of Lamech, and brings us down to within five years of the flood, when Lamech died. He then passes back to the five hundredth year of Noah, and comes down to the time when he begat three sons.

The next chapter, instead of being a continued history, from the time that Noah was five hundred years old, goes back to the time when men "began to multiply upon the earth," and continues down to the birth of Noah's sons. It is as follows:

"And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men, that they *were* fair; and they took them wives of all which they chose. And the Lord said, My spirit shall not always strive with man, for that he also *is* flesh: yet his days shall be an hundred and twenty years.

There were giants in the earth in those days ; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* unto them ; the same *became* mighty men, which *were* of old, men of renown. And God saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually. And it repented the Lord that he had made man upon the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created, from the face of the earth ; both man and beast, and the creeping thing, and the fowls of the air : for it repenteth me that I have made them. But Noah found grace in the eyes of the Lord. These *are* the generations of Noah : Noah was a just man, *and* perfect in his generations, and Noah walked with God : and Noah begat three sons, Shem, Ham, and Japheth," (Gen. vi: 1-10).

It must, we think, be apparent to every unprejudiced mind, that the one hundred and twenty years (v. 3,) was given to bound the existence of that generation. In other words, it was given just one hundred and twenty years before the flood. The question to be settled is not, When did Noah begin to build the ark ? or, When did he begin to preach ? but, *Did the Lord limit the life of that generation to one hundred and twenty years ?* We say, without hesitation, He did. And we conceive no other interpretation would ever have been put upon the passage, were not men disposed to cavil at the truth, and find some subterfuge for believing that the time when our adorable Redeemer shall make

His second and glorious appearance, can never be understood till it comes.

On this subject Josephus says : " Now God loved this man (Noah) for his righteousness, yet He not only condemned those other men (giants) for their wickedness, but determined to destroy the whole race of mankind, and to make another race, that should be free from wickedness, and cutting short their lives, ~~and making their years" (that is, the years of the generation then living)~~ " not so many as they formerly lived, but one hundred and twenty. *He turned the dry land into sea.*"\*

B. B. Edwards, Adam Clark, Bishop Usher, and a host of other commentators and chronologists, present the same view on this point. From an investigation of this subject, we are fully convinced, that the year of the flood, (Chap. vi : 3,) ~~and the day,~~ (Chap. vii : 4,) were revealed.

We trust the reader will pardon us for being so minute on this part of the subject. We now proceed to investigate the remaining portion of Daniel xii. "The wise shall understand." But what particularly shall they understand ? Evidently the subject that absorbed the attention of the Prophet at this time, namely, the events of the vision, together with the time of their fulfilment.

v. 11. " And from the time that the daily sacrifice shall be taken away, and the abomination that maketh

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\* Josephus, b. i. pp. 27, 28.

desolate set up, there shall be a thousand two hundred and ninety days."

"The daily sacrifice shall be taken away" — that is, the true worship removed. "And the abomination that maketh desolate set up." This refers to the same power that is brought to view in Chap. vii: 24, 25, Chap. xi: 31, and Matt. xxiv: 15, namely the papal power. This power was established in the sense of the prophecy in A.D. 519.\* It was then that the Catholic Church was nationalized, and the mode of faith held by that body adopted as the religion of the Empire.

There is not the least intimation of a space of time intervening between the taking away of the daily, and the establishment of the abomination. When the one is taken away, the other is placed, or set up. The act of placing "the man of sin" in the temple of God, displaces the genuine worship of God. When that power, denoted by "the abomination that maketh desolate," commences its reign, the true worship is suppressed, and the saints, or Church, driven into the wilderness ; so that the two events must be synchronous, dating from one and the same point.

"There shall be a thousand two hundred and ninety days." This measurement must commence at the point from which the two events named date. This time we regard as symbolical, a day standing as the representative of a year. For this mode of reckoning we find a precedent established in scripture :

"After the number of the days in which ye searched

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\* See Exposition of Daniel, ch. vii : and Matt. xxiv.

the land, *even* forty days (each day for a year) shall ye bear your iniquities, *even* forty years and ye shall know my breach of promise," (Num. xiv: 34).

"For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year, (Ez. iv: 5, 6).

"In these passages we prove the command of God. We shall also shew that it was so called in the days of Jacob, when he served for Rachel."\*

"Fulfil her week, and we will give thee this also, for the service which thou shalt serve with me yet seven other years," (Gen. xxix: 27).

That Daniel followed this rule in the computation of time, is evident from the ninth chapter, in which is presented the seventy weeks, in the division of which we have, (1) seven weeks, (2) sixty-two weeks, and (3) one week. The seven weeks and sixty-two weeks added together, make sixty-nine weeks, and extend to "Messiah the Prince." In sixty-nine weeks there are 483 days. This period was to commence at "the going forth of the commandment to restore and to build Jerusalem," and to reach to the crucifixion of Christ, or the cutting off of Messiah. Between the two points there were more than ten times the number of literal

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\* William Miller.

1940

days; but if we reckon "each day for a year," making four hundred and eighty-three years, we find it exactly fulfilled. On turning to Revelation, we learn that the holy city (the Church) was to be trodden under foot "forty and two months." In forty and two months there are twelve hundred and sixty days. This marks the persecution of the Church under the papal rule, and was fulfilled in so many years.

In this chapter, (Dan. xii,) the Angel declares there shall be "time, times and an half," (or part marg.) This the prophet did not understand. He then enquires, "What shall be the end of these things?" To this the angel replies, (v. 11,) "And from the time *that* the daily *sacrifice* shall be taken away, and the abomination which maketh desolate set up, *there shall be a thousand two hundred and ninety days.*"

On turning to history, we find this has been exactly fulfilled. In the year 519 the abomination was set up. The Emperor Justin, by a decree, caused the Catholic faith to become the dominant religion, and the Church became incorporated with the State; but in 1809, just twelve hundred and ninety years after this union, Bonaparte deprived his holiness of his temporalities, since which time the power of the Pope, as a temporal Prince, has been but a second-rate power.\*

vs. 12, 13. "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."

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\*See Exposition of Dan. Ch. 7, Sec. 2.

We have here a promise of a special blessing to those that wait.

Says Isaiah, "For since the beginning of the world *men* have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides thee, *what* he hath prepared for him that waiteth for him," (Ch. lxiv : 4).

Says Jeremiah, "It is good that *a man* should both hope and quietly wait for the salvation of the Lord," (Sam. iii : 26).

Says Habakuk, "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved. And the Lord answered me, and said, write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry," (Ch. ii : 1-3).

Says Paul, "And not only *they*, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body," (Rom. viii : 23.)

But how long are we to wait? Answer. Until we come to the thousand three hundred and five and thirty days. Now then if the Lord should appear for the deliverance of His people prior to the close of the thirteen hundred and thirty-five days, it would supersede the necessity of waiting; for assuredly we shall not have to wait, or watch after the coming of our King. If, therefore, there be any propriety or truthfulness in the declaration of the Angel, we must wait and come to the end of the thirteen hundred and thirty-five days in order to receive the blessing promised.

Some have maintained the theory that the days reach to the resurrection, but the Lord will come before the close of this prophetic period. To prove this, they quote the passage in 1 Thess. iv: 16; "For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God, and the dead in Christ shall rise first." But when men quote such passages to prove that the Lord will come before the days terminate, it clearly shows they are hard pushed for evidence to sustain their theory. They seem willing to resort to any subterfuge, rather than submit to the truth. The Apostle places this subject in its proper light. He says: "The Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and in Cor. xv: 51, 52, "Behold I show you a mystery; We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

The Greek expression, *en atomo*, here rendered "in a moment," means, we are informed, an indivisible or mathematical point of time; a space so brief that it cannot be divided. Now if the Saviour is to descend with a shout, with the voice of the Archangel, and with the trump of God; and the dead, hearing "the voice of the Son of God," are to be resurrected, and the living saints changed, in a moment, in the twinkling of an eye, at the sound of this last trump, there will be no more time intervening between the descent of the Lord from heaven and the resurrection, than there is between the darting of the electric fluid and

the report which accompanies it. It will indeed be "*in a moment, in the twinkling of an eye.*" "But go thou thy way." This evidently refers to Daniel's death; for the next clause reads, "for thou shalt rest." The term "way" occurs in the same sense in Job xvi: 22; "When a few years are come, then I shall go the way whence I shall not return." Daniel was to rest in the grave as in Rev. xiv: 13; "And I heard a voice from heaven, saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Also in Ps. xvi: 9, 10; "Therefore my heart is glad, and my glory rejoiceth; my flesh shall also rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption."

And again, in Is. lvii: 1, 2, "The righteous perisheth, and no man layeth *it* to heart: and merciful men *are* taken away, none considering that the righteous is taken away from the evil *to come*. He shall enter into peace: they shall *rest* in their beds, *each one* walking in his uprightness." But how long is he to rest? "*Till the end be.*" The end of what? *The THIRTEEN HUNDRED AND THIRTY-FIVE days.*

"For thou shalt rest and stand in thy lot." Thou shalt *RISE UP*, and stand in thy lot, (Ger. text). Prof. Stuart renders the Hebrew thus: "*Thou shalt stand up for thy lot.*" Now, when is Daniel to stand up for his lot? or when is he to be resurrected? "*At the end of the days.*" End of what days? It can be no other than "**THE THOUSAND THREE HUNDRED AND FIVE AND THIRTY DAYS.**" The resurrection of the dead marks the

end of those days. The Angel says, “*Go thy way till the end be*,” and “thou shalt “*RISE UP*,” (Ger. text), “*FOR THY LOT*,” (Heb.) “*AT THE END* of the days.” Thus it is written, and thus it will be fulfilled. The 1335 days (years) extend just 45 years beyond the 1290. In the margin of the Bishop’s Bible is placed the following note: “In this number, (1335 days,) we have a month and a half added to the former number; viz., the 1290 days. In a month and a half (Jewish time) there are just 45 days, and this added to the 1290, make 1335 days, which we believe will end in 1854.

This brings us to the culminating point in the visions of Daniel. It directs the eye to the zenith of that glory to be revealed at the resurrection of the just, when Daniel, with all the saints, will take the kingdom to possess it “forever even forever and ever.” And O, what heavenly attractions cluster around that momentous scene! When we cast a glance over the history of the world, we find the masses of men have been subservient to the aggrandizement of the few; might has exalted itself against right; the earth has been strewed with carnage and deluged with blood. But shall death ever riot on human flesh? Are there no bounds to this ocean of sorrow? no limitation to the curse? The curse shall be removed from off all the earth, says that voice that commands the billows of ocean, “hitherto shalt thou come and no further.” The fiat of Him who controls the winds of heaven, saying, “Peace, be still,” has gone forth that the winds of commotion shall be hushed, the jarring elements revert to their primeval order, and discordant principles to their original harmony.

But before this Eden beauty can cover the earth, it must be thrown into the crucible of the divine laboratory, the dross removed, and the pure metal, passing through a mould of beauty and of glory, shall come forth remodelled, a regenerated creation of new heaven and earth, resplendent with the glory of God and the Lamb. What adds grandeur and enchantment to the whole, is the moral beauty and glory that adorns the place, and fills the earth, as the waters cover the sea.

The saints of old saw this land "afar off;" but we behold it nigh at hand. O, thou tender mother, who hast deposited thy sacred treasure in the dust, the smiling, prattling infant of thy maternal love,—and in doing this thou hast felt that thy nature suffered violence, and as though thy heart strings would break from very grief,—listen to that voice which says to thee, "Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy." The delicate flower has not ultimately perished; its leaves are but folded for the night, to be reopened when the morn of the resurrection shall dawn. Its beauty, and freshness, and fragrance will all return; and transplanted to Eden bowers, it will bloom, in unfading loveliness, a model of beauty perfected by the finger of God.

Ye family circles whose number has been broken by the fell destroyer, if your friends have fallen asleep in Jesus, do not "mourn as those who mourn without hope." The day of their redemption draweth nigh; soon the bands of death will be sundered! The righteous dead shall hear the voice of the Son of Man! and

they that hear shall live! The eye that has lost its lustre, shall be rekindled amid the blaze of everlasting day! the cheek that is pallid in death, will be mantled with the glow of immortal youth! the frame that is palsied and inert, will be raised in the power of an endless life! And all this beauty, and glory, and joy so soon to come! At the end of the days, they will receive an inheritance among the just, pure and undefiled, and that fadeth not away!

## CHAPTER VI.

## EXPOSITION OF MATTHEW, CHAP. XXIV.

“AND Jesus went out and departed from the temple; and his disciples came to *him* for to show him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? And Jesus answered and said unto them, Take heed that no man deceive you,” (vs. 1-4).

It appears from the record given by Mark, that four disciples were present when this instruction was communicated, namely, Peter, James, John, and Andrew. It has been generally supposed that what is recorded in Matt. 24, and in Luke 21, was communicated at the same time, but this idea we believe to be inadmissible.

From the account given by Luke it would appear, that the Saviour was in the temple when He saw the rich men casting their gifts into the treasury, and the poor widow casting in her two mites; and it was at this time, that some spake of the temple, how it was adorned with goodly stones; to which He replies: “As for these things which ye behold, the days will come,

in which there shall not be left one stone upon another that shall not be thrown down." They then ask Him, "When shall these things be?" etc. He proceeds to answer the question, and in course of His remarks, refers to the trials they were to experience—Jerusalem was to be encompassed with armies—trodden down by the Gentiles until the times of the Gentiles be fulfilled—there would be signs in the sun, moon and stars—distress of nations with perplexity—the sea and the waves roaring—the powers of heaven shaken, and the sign of the Son of Man should appear.

"And in the day time he was teaching in the temple; and at night He went out, and abode in the mount that is called the Mount of Olives." But we inquire, what was it that He taught in the temple? Evidently that which is recorded in this chapter, while that which is contained in the twenty-fourth and twenty-fifth chapters of Matthew, was spoken on the mount of Olives, in the evening of that day. And this circumstance accounts for the apparent discrepancy between the two records. Luke has given the discourse of our Lord as uttered in the temple, while Matthew has recorded it as delivered on the mount of Olives. Says Luke, "There shall be wrath upon this people," (the Jews,) "and they shall fall by the edge of the sword," etc., while Matthew says nothing of the Jews, but teaches that the elect, namely, the people of God, shall suffer tribulation. The trouble and wrath that was to come upon the Jews was identified with the treading down of the city, and runs parallel with its duration; while the tribulation, of which Matthew speaks, is to be shortened. In proof of these positions we adduce the

fact, that the Jews are still scattered among all nations where they are a bye-word and a hissing, while the darkening of the sun in 1780 shows the tribulation of God's elect to have been ended.

In Luke xix: 41-44 we read, "And when He was come near, He beheld the city, and wept over it, saying, if thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side. And shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone upon another: because thou knewest not the time of thy visitation."

Major Noah, of New York, some time since undertook to prove the falsity of Christ's predictions, from the fact, as he averred, that the foundation stones of the temple had never been removed. We discover from the above quotation from Luke, that not only the stones of the temple, but the fabrications of the entire city were to be utterly demolished, so that not one stone should be left upon another; but if disbelievers in christianity contend these prophetic declarations have never been accomplished, we have only to say, that at the second coming of our Lord, all the predictions of Christ respecting the demolition of those buildings, will have a full and perfect accomplishment, if not before.

From "The History of the Jews by H. H. Milman," we extract the following remark; "The Romans, probably after a hard contest, made themselves masters of Jerusalem, and razed every building that remained to

the ground ; it was then perhaps, if not before, that the plough was passed by Rufus over the devoted ground."\* This was in A.D. 132-135.

v. 5. "For many shall come in my name, saying, "I am Christ ; and shall deceive many."

From Buck's Theological Dictionary we learn, that between the commencement of the second century and A.D. 1632, twenty-four false Christs arose, and some two or three others have appeared since. "And shall deceive many." Under the reign of Adrian, Barchocheba, one of the false Messiahs, managed to deceive many, and, in consequence, five or six hundred thousand souls perished.† Here the prediction began to receive its fulfilment on a large scale.

v. 6. "And ye shall hear of wars, and rumors of wars ; see that ye be not troubled : for all *these things* must come to pass, but the end is not yet."

This item was completely fulfilled just prior to the breaking up of the Roman empire by the barbarians, in the beginning of the fourth century.

v. 7. "For nation shall rise against nation, and kingdom against kingdom, and there shall be famines, and pestilences, and earthquakes in divers places."

The Roman Empire at the first advent of Christ was, in a Bible sense, universal ; and any insurrection of the Jews or other Provinces could not be a rising of "nation against nation and kingdom against kingdom." But when Rome became divided into ten kingdoms, then and not till then could this declaration be fulfilled, which accordingly took place A.D. 356 to 493. 2 item.

\* Vol. iii. p. 104.

† See Art. Messiah, pp. 357, 358.

“Famines.” There was a famine at Rome, A.D. 262; one in Britain, A.D. 272, “so grievous that people ate the bark of trees;” one in Scotland, A.D. 306, when thousands died; one in England, A.D. 310, when forty thousand perished; a dreadful one in Phrygia, A.D. 370, and one in Italy, so distressing that parents devoured their own children.\*

“Pestilences,” or plagues. A most dreadful plague occurred at Rome, A.D. 78, in which ten thousand persons died every day; in A.D. 167, another plague ravaged the Roman Empire. “In Britain, A.D. 430, a plague raged so formidably, and swept away such multitudes, that the living were scarcely sufficient to bury the dead.” Another dreadful plague began in Europe, in A.D. 558, extended all over Asia and Africa, and it is said, did not cease for many years. Another occurred at Constantinople, A.D. 746, by which two hundred thousand people were swept away.

“Earthquakes.” In A.D. 357, an earthquake occurred in Asia, Pontus and Macedonia, and one hundred and fifty cities and towns were damaged. In A.D. 538, Nicomedia was again demolished by an earthquake, and its inhabitants buried in its ruins. In A.D. 543, an earthquake occurred so extensive that it was felt nearly all over the world. Again, in A.D. 558, there was an earthquake, in which thousands of people perished. In A.D. 560, another occurred, in Africa, by which many cities were overthrown. Another occurred in Syria, A.D. 742, by which more than five hundred

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\* *World's Progress and Dic. of Dates*, p. 319.

cities were destroyed, and the loss of human life surpassed all calculation.\*

v. 8. "All these *are* the beginning of sorrows." If these are the beginning of sorrows, what shall the end be?

v. 9. "Then shall they deliver you up to be afflicted, and shall kill you, and ye shall be hated of all nations for my name's sake."

It was at this time, (A.D. 519,) that the Church was delivered into the hands of that formidable power, symbolized by the "little horn" of Dan. vii: 25, and this event synchronizes with the power connected with the pale horse, Rev. vi: 8, 9, and with the events of Dan. xi: 33, "Yet they shall fall by the sword, and by flame: by captivity, and by spoil many days."

v. 10. "And then shall many be offended, and shall betray one another, and shall hate one another,"

That is, during these days, but more especially at the time of the Protestant Reformation, and subsequently.

v. 11. "And many false prophets shall rise, and shall deceive many."

That is, false Teachers. This is parallel with 2 Pet. ii: 1, and onward. These Teachers were to come, as expressed in verses 22 and 23, immediately after the shortening of those days, that is, the days of tribulation: and while God's true watchmen were to contend for the literal and personal coming of Christ, the false Prophets, or Teachers, were to spiritualize away the

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\* World's Progress and Dic. of Dates, p. 302.

prophecies in relation to His glorious appearing, contending that he is in the desert, or in the secret chamber, coming "by death," or in some other way not authorized by scripture.

v. 12. "And because iniquity shall abound, the love of many shall wax cold."

This condition of society is brought about, in a great degree, by the false doctrines, or abominable heresies spoken of by Peter; and however men may flatter themselves that the world is growing better, we are convinced from statistical information, that, within ten years past, crime has increased fifty per cent. above the ratio of the increase in population. In what age of the world could the language of St. Paul (2 Tim. iii: 1) be more justly applied, than at the present time? "Having a form of godliness, but denying the power." This is the condition of the great mass of the professed disciples of Christ.

v. 13. "But he that shall endure unto the end, the same shall be saved."

This verse brings us to the very close of time, when the Church is passing through her last trial. May God help us to endure to the end.

v. 14. "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come."

Christ having brought us down to the end, here speaks of the publishing of the gospel, as a work to be done at the time of the end, and as a sign that the end is approaching. This work is being accomplished at the present time.

v. 15. "When ye therefore shall see the abomination

of desolation, spoken of by Daniel the Prophet, stand in the holy place, (whoso readeth, let him understand)."

The disciples had enquired (v. 3;) "When shall these things be, and what shall be the sign of thy coming, and of the end of the world? It is generally conceded that the disciples associated in their minds the two events, namely, the destruction of Jerusalem and the end of the world. They looked for them to transpire at one and the same time. And we are led to believe they were not so far from the truth as most people imagine. The question they proposed was a question on *time*; namely, "Tell us *when* shall these things be?" The Saviour does not, in reply, give a chronological period; but he does remark, "When ye therefore, shall see the abomination of desolation, spoken of by Daniel the Prophet, stand in the holy place, (whoso readeth let him understand)." On turning to Daniel xi: 31, and xii: 11, we find a power denominated, "the abomination that maketh desolate," whose leading characteristics identify it as the same power the Saviour referred to. We are told, by most exposuists, that this declaration of the Lord was accomplished when the Roman army under Titus surrounded Jerusalem, A.D. 69-70; and it may look like presumption in us to controvert a point so generally admitted; but believing we have good and substantial reasons for discarding that application of the prophecy, we suggest the following objections.

1. The Saviour is very definite; "When ye therefore shall see *the abomination*," that is, *the particular one*. Many believe there are two abominations; one relating to pagan, and the other to papal Rome: and

to sustain this idea, they refer to Dan. ix: 27; "And for the overspreading of abominations, he shall make it desolate." This passage, however, has no connection or allusion to the subject in question. The abominations here spoken of are parallel with Ez. xxxiii: 28, 29; "For I will lay the land most desolate, and the pomp of her strength shall cease; and the mountains of Israel shall be desolate, that none shall pass through. Then shall they know that I *am* the Lord, when I have laid the land most desolate, because of all their abominations which they have committed." That is, for the everspreading of abominations.

Also with Ez. v: 11; Thus saith the Lord God; Smite with thine hand, and stamp with thy foot, and say, alas, for all the evil abominations of the house of Israel! for they shall fall by the sword, by the famine, and by the pestilence."

Ez. vi: 11; "Wherefore, *as I live*, saith the Lord God;—Surely, because thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations, therefore will I also diminish *thee*; neither shall mine eyes spare, neither will I have any pity."

The sentiment in this last verse, and that contained in Dan. ix: 27, are perfectly parallel. The phraseology of this passage is, "Because thou hast defiled my sanctuary \* \* \* \* with all thine abominations; therefore will I also diminish thee;" that of Dan. ix: 27; "And for the overspreading of abominations he shall make it" (the sanctuary and city) "desolate." That the Prophet Daniel refers to one, and only one abomination, is evident from the language of Christ; "The abomination of desolation (*spoken of by Daniel the Pro-*

*phet).*" Wherever the definite article *the* is used, it always refers to a particular person, place or thing, for example, the man, the city, the house. Now, to say that the Prophet referred to two, when the Lord says **THE** abomination, is a violation of the fundamental laws of language.

2. In the case of Jerusalem, the Roman army stood round the city before the daily sacrifice was taken away ; while in Dan. xi: 31, and xii: 11, the daily sacrifice is represented as taken away to make room for the abomination to be set up : and if, as some assert, the daily refers to Paganism, or Rome in its Pagan state, then it would follow, that Pagan Rome was taken away to make room for Pagan Rome, which is an absurdity.

3. It would be quite difficult to show that the Roman army stood in the holy place in any sense. "The holy place" in all, or nearly every place where it occurs, refers to the tabernacle, temple, or the locality of God's throne : but nowhere to the suburbs of Jerusalem, where it is said the Roman army stood, as a fulfilment of Matt. xxiv: 15. Sometimes Mount Moriah, on which the temple was built, was called "the holy mountain ;" but the Roman army did not stand even here, until they had made one or two breaches in the walls, through which they might pass ; and certainly this standing in the holy place would be too late to admonish the disciples ; for they had fled to Pella some two or three years before. Hence, contrary to the instructions of their Master, they left Jerusalem several years before the abomination stood in the holy place.

4. Daniel does not intimate that the abomination is to be set up more than once; but if a Roman army, encompassing or besieging Jerusalem, fulfilled the declaration of the prophet, then it was fulfilled when Pompey demolished its walls and entered the holy of holies, B.C. 63;\* and also in B.C. 37, when the Romans again took the city, and a great slaughter ensued.† If it be said, that the Lord referred to the then future for the fulfilment of this prophecy, then we may enquire which of the two or three sieges of Jerusalem did He mean? Gessius Florus, "the worst of Roman Governors," after murdering more than twenty-seven thousand Jews, in various places, entered Jerusalem, with his soldiers, and put to death three thousand of its inhabitants.‡ Soon after this, Cestius Gallus drew up his forces around the city. Vespasian was sent into that region with sixty thousand men, and after subduing the revolted Provinces, drew his army around Jerusalem. Thus it appears, that between the time of Daniel's prediction and A.D. 70, the abomination, if it be the Roman army, was set up, or stood in the holy place, at no less than five different times.

5. When the abomination stands in the holy place, the result is persecution of the saints; but in the siege of Jerusalem, A.D. 70, not one of them perished.

6. The abomination is to be set up for twelve hundred and ninety days, (years). Hence if the Roman army encompassing Jerusalem was the setting up of the abomination, or its standing in the holy place, it

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\* Prid. vol. ii. p. 285. † Ibid. p. 337.

‡ White's Univ. His. p. 130.

ought, agreeably to the prophecy, to have stood there twelve hundred and ninety years.

7. We learn from Dan. xii, that from the time the abomination is set up there will be thirteen hundred and thirty-five days (years) to the resurrection. Hence if it were set up in A.D. 70, in A.D. 1405 Daniel must have stood in his lot.

The above are some of the objections against the application of Daniel's prophecy alluded to, to the destruction of Jerusalem by Titus. Some, it would seem, in order to evade the argument on time, on the one hand, and to avoid the difficulties presented on the other, have applied this prophecy to the future; and have endeavored to show that the prophetic period of Dan. xii: 11 is to be interpreted as twelve hundred and ninety literal days, thus violating one of those essential principles, that lie at the basis of the Advent theory, and undermining the entire fabric at a blow. To see such efforts made by those, who have been strong in the faith, one can but be reminded of Sampson shorn of his locks.

But to return. It is obvious from a critical examination of this subject, that Jesus refers in Matt. xxiv: 15, to the same power that is brought to view in Dan. vii, viii, xi, and xii. In Dan. xi: 31, we read; "And they shall pollute the *sanctuary* of strength, and shall take away the daily sacrifice, and they shall *place* the abomination that maketh desolate." Here "they pollute the *sanctuary*," and *place* the abomination; in Matthew, it is said to *stand in the holy place*;" and in Thess. ii: 2, "*to sit in the temple of God*." We have in the first instance, "the *sanctuary*;" in the second,

"the holy place :" and in the third, "the temple of God." Subsequently to the destruction of the Jewish temple, or rather the opening of the gospel dispensation, the church is represented by that figure. For example, 1 Cor. iii: 16, 17 ; "Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you ? If any man defile the temple of God, him shall God destroy : for the temple of God is holy, which *temple* ye are."

And again, 2 Cor. vi: 16, "And what agreement hath the temple of God with idols ? for ye are the temple of the living God ; as God hath said, I will dwell in them, and walk in *them* ; and I will be their God, and they shall be my people."

The Apostle counsels Timothy in what manner to conduct "in the *house* of God, which is the *Church* of the living God, the pillar and ground of the truth."

This may suffice to demonstrate the application of the term temple to the Church of Christ, under the present dispensation. Hence, the abomination standing in the holy place, and the man of sin sitting in the temple of God, are but one and the same event.\*

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\* In relation to "the abomination of desolation," there is a class of Advent Brethren, who differ, in some measure, from the view we have presented ; but that difference does not effect the argument on the time of Christ's appearing. They believe "the abomination of desolation" to be the "IMPERIAL ROMAN POWER ;" and that the prophecy recognizes it from the time it became connected with the history of God's people, until the end of the chronological periods. They view it as *one abomination of desolation*, whether pagan or papal — that it first desolated the sanctuary, (Jewish) and secondly the host, (christian,) — that it first destroyed

Again, "the abomination that maketh desolate" is of course a persecuting power. In Dan. vii: 25, it is written of the little horn, that the saints "shall be given into his hands," and "he shall wear out the saints of the Most High;" according to Dan xi: 33, "they" (the saints) were to "fall by sword, and by flame, by captivity, and by spoil, many days;" according to Matt. xxiv: 21, they were to experience "great tribulation;" according to Mark, xiii: 19, "affliction, such as was not from the beginning of the creation;" according to Rev. xiii: 7, the beast was to "make war with the saints;" and according to Rev. xvii, the Woman was "drunken with the blood of the saints, and with the blood of the martyrs of Jesus." This great havoc of the saints is in consequence of the

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the mighty, (Jewish,) and secondly the holy (christian,) people — that it was first the "little horn," which "waxed exceeding great," (see Dan. viii,) and secondly the "little horn," "whose look was more stout than his fellows," (see Dan. vii,) — that first in its pagan state, it caused the saints to flee out of Judea, as described in Matt. 24, Mark 13, and Luke 21, and secondly it caused the saints to "flee into the wilderness," in its papal form.

This class conceive "they" took away the daily, and in the sense of the prophecy, when they suspended the privilege of christian worship in the Empire, and nationalized a corrupt (Catholic,) religion to the exclusion of all others, they "set up the abomination of desolation," and that from this time, about A.D. 519, the 1260, 1290 and 1335 days commence.

The distinction between the two views may be summarily stated thus: the one regards the Roman power, in both its pagan and papal form, as "the abomination," and recognizes "the abomination" as "set up" in or near A.D. 519; while the other regards the union of the civil and ecclesiastical power as constituting "the abomination," and recognizes it as "set up" in A.D. 519.

setting up of "the abomination that maketh desolate" in the holy place, temple or church.

Another item. There is time connected with this event. In Dan. vii, it is expressed by "*time, times, and the dividing of time*;" in Dan. xi, by "*many days*," "*even to the time of the end*;" in chapter xii, *twelve hundred and ninety days*; in Mark xiii, it reads, (leaving out the italicised word) "for those *days* shall be affliction;" and in Rev. xiii, "forty and two months." This power—the abomination—as we learn from Dan. xii, is to be set up 1335 days (years) before the end. These leading characteristics are so clearly defined, and so easily identified, that there can be no doubt, we apprehend, in relation to the power brought to view in Matt. xxiv: 15, denominated "**THE ABOMINATION OF DESOLATION.**" It refers to the papacy. Its career commenced in A.D. 519, when the Catholic Church was nationalized;\* when the Woman took her seat upon the beast, and when all were anathematized who would not subscribe to the Council of Chalcedon.

"Then let them which be in Judea flee into the mountains: let him which is on the housetop not come down to take anything out of his house: neither let him which is in the field return back to take his clothes. And wo unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the Sabbath day." (vs. 16-20.)

In Luke xxi, Jesus uses similar language in por-

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\* See exposition of Dan. vii.

traying the destruction of the Jewish polity; and in consequence of this similarity of language, the two chapters have been regarded as descriptive of the same scenes; but upon a critical analysis of the two passages, it will appear that they are two distinct discourses, delivered on different occasions.\* "Then let them which be in Judea flee into the mountains," etc. It may be well to remark, that the religious world was at this time divided into five great sections, comprising the Dioceses of Rome, Constantinople, Antioch, Alexandria and Jerusalem. The last of these cities had this honor conferred by the Council of Chalcedon, A.D. 451.†

It was the nationalization of the Catholic Church by the Eastern government, A.D. 519, when the faith of Chalcedon, the letters of Leo, and the requirement imposed on the bishops and clergy of the East; namely, to promise *an entire submission and obedience to the constitutions of the ROMAN CHURCH*, which marks the era where the persecution of heretics commenced, or where the various sects that would not submit to the dictates of the little horn power, began to suffer by the great tribulation spoken of by Daniel and Christ. The influence of the Catholic Church at this time, by virtue of the edict of Justin, extended eastward as far as Judea, that being a Province of the Eastern Empire. The Saviour, knowing this to be the point of time when the abomination would be set up, warns the Church then to "flee into the mountains," thus indicating the same events re-

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\* See exposition of vs. 1, 2. † Kitto, p. 467.

ferred to in Rev. xii: 6-14, where the Woman is said to "flee into the wilderness, *into her place*," where she was to be nourished for "a thousand two hundred and three score days," (years.) It is a fact to be specially observed, that thousands of the people of God were preserved from destruction by fleeing to the mountainous regions of Asia and Europe, in which situation they remained during the dark night of persecution.

"Let him which is on the housetop not come down to take anything out of his house; neither let him which is in the field return back to take his clothes." It is objected to the view we have taken of this subject, that the same instruction is given to the disciples, in the 21st chapter of Luke, and consequently the scenes referred to in the two chapters are identical. But a similarity in the phraseology is no certain proof that the passages synchronize. The instruction communicated in verses 17, 18, was to have its application when the abomination stood in the holy place; yet expressions precisely similar are applied to the end of the world, as will be obvious to all who read the following passage.

"And, as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded: but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed *them* all: even thus shall it be in the day

when the Son of man is revealed. In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. Remember Lot's wife. Whosoever shall seek to save his life, shall lose it: and whosoever shall lose his life, shall preserve it. I tell you, in that night there shall be two *men* in one bed, the one shall be taken and the other shall be left. Two *women* shall be grinding together; the one shall be taken, and the other left. Two *men* shall be in the field; the one shall be taken, and the other left," (Luke xvii: 26-36).

The days of Noah and of Lot are to have their antitype in the days just before the coming of Christ. As in the days of Noah and of Lot, that is, in the days immediately preceding the flood, and the destruction of Sodom, so will it be in, (not the *day* simply,) but the *days* before the coming of the Son of Man. It is at this time that Jesus admonishes his disciples who may be on the housetop, not to come down to take their stuff, and those who may be in the field, not to return back. Here is where Christ locates it, and here it must be fulfilled.

v. 21. "For then shall be great tribulation," etc. Daniel declares, (Ch. vii,) "He" (the little horn) "shall wear out the saints," (Ch. xi,) "They shall fall by the sword, and by flame, by captivity and by spoil, many days." From this time the power was, to a great extent, lodged in the hands of the Bishops and Priests, who persecuted the followers of Jesus. To present this idea clearly before the reader, we subjoin the following extracts:

"During the same year (518) the Emperor Anastasius died, struck by lightning. The priests, availing themselves of this circumstance, frightened the superstitious multitude, and threatened the heretics with the vengeance of God. Their intrigues were so well conducted, that they placed on the throne Justin, a very ignorant man, and from that very cause, a good Catholic. The Prince, on his elevation, gave a direction to affairs entirely opposite to that of his predecessor. The pretended heretics were punished, and the populace by reiterated acclamations made the Catholic faith triumphant. The will of a fanatical mob having been confirmed by a council held at Constantinople, the Catholics could exercise their vengeance against the Eutychians.\*

"Anastasius dying in the twenty-seventh year of his reign, Justin, a patron of the Catholic faith succeeds him, who forthwith sends ambassadors to the Bishop of Rome to acknowledge the authority of the Apostolic See, and to desire the bishop to interpose his ecclesiastical power for the settling of the peace of the Church, A.D. 519. Hormisdas complies. The followers of Acacius, being obstinate, Justin forced them out of the Church, (where they had shut themselves up) and the city too. Hormisdas dealt in the same manner with the Manichees, and burnt their books."†

"In A.D. 519, Justin to show his zeal for the council of Chalcedon, called his wife Dupicina by the name of Euphemia, the martyr in whose church that council was held. He recalled the Catholics from banishment,

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\* DeCormenin, vol. i. p. 102.

† Sir Paul Ryca, His. of the Popes, p. 86.

exiled the Arians and Eutychians, thrust Severus from his bishopric of Antioch, and condemned him to lose his blasphemous tongue. Vitalianus, Muster-master under Anastasius, and very intimate with Justin, was, as it is thought by his command, murdered in the palace. In whose place Justinian, his sister's son, was chosen.”\*

From this time onward, the poor heretics, as they were called, were driven into exile, and their goods confiscated. Hormisdas, the sovereign Pontiff, at that time, persecuted the Nestorians, Eutychians, Arians, Pelagians, Manicheans, whom he caused to be publicly scourged, both men and women, before sending them into exile.”†

Bower in speaking of this Pope, says ; “Hormisdas was a man of uncommon parts, of great policy and address, as appears from his whole conduct ; but of a most haughty, vindictive, and imperious temper, and, to the eternal infamy of his name and memory, THE FIRST Christian bishop, who, in MATTERS of CONSCIENCE, dared openly to countenance, nay, and to sanctify, SLAUGHTER and BLOODSHED.”‡

We give below a letter of Hormisdas to the Emperor of the east, written to persuade him that persecution was justifiable, together with the remarks of Bower, written just prior to his death, which occurred in A.D. 1766. “Many things,” says he, “which we naturally detest and abhor, are, in some cases, necessary remedies ; and then, our health being at stake,

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\* Sir Walter Raleigh's His. of the World, b 3, p. 100.

† DeCormenin, vol. i. p. 103. ‡ Bower, vol. i. p. 323.

we are not to consult, but strive to overcome, our natural aversion. In sickness, we are apt to complain of the remedies that are prescribed for our cure, and hate those who prescribe them. But would it be good natured or friendly in a physician to forbear applying what he knows to be conducive to health, out of compassion, or through fear of causing a momentary pain? It is cruelty to spare, and compassion to cure, let the remedies, that work the cure be ever so painful. Thus did the pope, in direct opposition to the doctrine of the gospel, endeavor to extinguish in the emperor all sense of humanity; nay, and to convince him, that he could by no other means better show himself a kind and benevolent prince, than by shedding the blood of his innocent people. These anti-christian principles have EVER SINCE been maintained, as is but too well known, by the Church of Rome; and, in compliance with them, the popes have never failed, when it was in their power, *to encourage persecution, and stir up the popish princes to persecute, and pursue with fire and sword, their protestant subjects.* To these principles are owing the racks, the dungeons, and the unrelenting torments of the inquisition; it being highly meritorious with the ministers of that infernal tribunal to rack the body, without mercy, for the good of the soul, and highly criminal for any of them to show compassion, let the torments be ever so exquisite, when they are, as they say, become necessary remedies for the cure of the soul. As the Church of Rome has adopted these maxims, she can never renounce them; and it is quite surprising, that some protestants, either misled themselves, or wanting to mislead others, should pretend, that, in some

degree, she has renounced them already, and is become more indulgent, than she has been in former times, to those who dissent from her. Are not her prisons filled at this very time, with those whom she styles heretics, or only suspects of what she calls heresy? Are not her racks still daily employed in extorting confessions? Does she anywhere suffer, where her power prevails, doctrines to be taught or professed, disagreeing in the least with those, which she professes and teaches? On what, then, can the opinion be founded, of her having begun of late to abate her former severity? Let her discharge her inquisitors, shut up her inquisitions, grant liberty of conscience where she dares to refuse it; and then, but not till then, we shall, with these her protestant friends, acknowledge her lenity."\*

Who can but see that here, in 519, commenced a new era in the history of the Church? Then was accomplished the prediction of Christ, (Matt. xxiv:9), "Then shall they deliver you up to be afflicted, and shall kill you."

In order that the reader may perceive the propriety of our Lord's admonition, and the necessity of giving heed to it, in respect to coming down from the house-top, or returning from the field, to take their effects or clothing, we publish the following extract from Bower, describing the persecutions under the administration of Justinian.

"While the Arian king was striving, by the most just and equitable laws, to clear the Church from all

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\* Bower, p. 321.

simony in the west, the Catholic emperor was employing the most unjust and unchristian means of clearing her from all heresies in the east, that of persecution, and the most cruel persecution any christian emperor had yet set on foot, or countenanced. For by an edict which he issued to unite all men in one faith, whether Jews, Gentiles, or Christians, such as did not, in the term of three months, embrace and profess the Catholic faith, were declared infamous, and, as such, excluded from all employments, both civil and military, rendered incapable of leaving any thing by will, and their estates confiscated, whether real or personal. These were convincing arguments of the truth of the Catholic faith ; but many, however, withstood them ; and against such as did, the imperial edict was executed with the utmost rigor. Great numbers were driven from their habitations with their wives and children, stripped and naked. Others betook themselves to flight, carrying with them what they could conceal, for their support and maintenance ; but they were plundered of the little they had, and many of them inhumanly massacred, by the Catholic peasants, or the soldiery, who guarded the passes."\*

It will be seen by this extract, that those who did not give heed to the instruction of the Lord, but endeavored to carry their effects with them, were not only plundered, but "*many of them inhumanly massacred.*"

At the epoch of Jerusalem's destruction, the disci-

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\* Bower, vol. i. p. 334.

ples had from two to five years to make their escape after the surrounding of the city by the Roman army. We think, therefore, that the direction on this subject, given to the disciples, would not apply at that period.

The Saviour, foreseeing that the enemies of the Church would take advantage of the inclemency of winter,—just as they actually did in hundreds of instances,—also that they would fall upon them while assembled for religious worship on the Sabbath,—as history informs us they actually did,—commanded them to “pray that their flight be not in the winter, neither on the Sabbath day.” To illustrate this point, we refer to an incident in the history of the Waldenses, as given by Dean Paul Perrin, (p. 302). Speaking of the persecution of the Vaudois by “sudden and surprising massacres,” he says:—“And hereby they caused a dreadful desolation in the valley of Pragela, \* \* \* \* just in the season of Lent, in the year afore said, and this after so furious and cruel a manner, that these poor creatures were forced to fly with a lamentable precipitation, carrying their aged and sick persons and young children upon their backs, and to betake themselves to a high neighboring mountain, which has ever since been called Albergan, from the Italian word ablergo, which signifies retreat or refuge, because this poor people retired thither at that time.”

“But this terrible and amazing flight could not be performed with so much diligence but that these assassins and murderers seized upon a great number of these poor and faithful people, made a cruel slaughter and butchery of them; besides that, they carried several of them away prisoners; and again, those poor

518  
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souls of them that made their escape, being overtaken by the night upon the mountains, and in the midst of the snow, now wandering up and down in a miserable condition, tormented with hunger and cold, several had their hands and feet frozen, and some were found dead and stiff in the snow. Amongst others, fifty poor little infants were found frozen, some in their cradles, and others in the arms of their mothers, who were dead as well as they."

Again, this tribulation was, as Jesus denominated it, a "great tribulation;" for it is computed that no less than fifty millions of the saints were put to death within the space of 1260 years. Well might it be called a "great tribulation, such as was not from the beginning of the world to this time; no, nor ever shall be."

"And except those days should be shortened, there should no flesh be saved; but for the elects' sake those days shall be shortened," (v. 22).

"Except those days should be shortened." What days? The days of great tribulation; namely, the "time, times, and dividing of time," (Dan. vii: 25,) during which the little horn was to "prevail against the saints," or the 1290 days (Dan. xii: 11,) during which the times and laws were to be in the hands of the little horn, (the abomination that maketh desolate). The period of Dan. vii: 25 being synchronous with the period of 1290 days, (Dan. xii: 11), the idea of shortening the days is probably clear.\* The saints were

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\* See exposition of Dan. vii.

to be delivered into the hand of this persecuting power for a definite period of time, during which they were to suffer persecution by fire, sword, etc., or, as Jesus said, "great tribulation;" and it was these very days of persecution which Christ declares shall be shortened. That this shortening of the days actually took place is evident from the fact that the period, as specified by Daniel, is "time, times, and the dividing of time," (Ch. vii,) or 1290 days, (Ch. xii). The Saviour, standing between the visions of Daniel and the Revelation of John, declared they (the days) should be shortened; and the Apostle to whom the Revelation was communicated, about A.D. 96, when giving the period of the saints' persecution, (Rev. xi, xii, xiii,) presents it shortened to 1260 days.

Why should man, in the plenitude of human wisdom, reject the counsel of God on the subject? If Jesus declares it as the decision of the high court of heaven, that the days should be shortened, where is the man clothed with authority to annul that decision, and say they neither have nor can be shortened? To prove the divine prerogative to change a given period, we have only to refer to the case of Hezekiah, (Is. xxxviii), where the Lord declares by the mouth of His servant, the prophet, to the king, "Set thine house in order; for thou shalt die, and not live." On receiving this sentence of death, Hezekiah turned his face toward the wall, and prayed and wept sore. In the sequel, we find the Lord heard his prayer, and added to his days a term of fifteen years.

Again, the Lord declared by the mouth of Jonah, "Yet forty days, and Nineveh shall be overthrown."

But notwithstanding this proclamation, in apparently unequivocal terms, that Nineveh should be overthrown in forty days, God repented Him of the evil that He thought to do unto them, and in consequence of their repentance, prolonged the existence of the city more than forty years. Now, if God had the sovereign right to add to a term of time, he can by virtue of the same divine right abridge its length, or shorten the days. That He reserves to himself that right is evident from the fact, that Jesus declares they "*shall be shortened.*" Observe, He does not say that for the elects' sake, the *tribulation* shall be shortened, but "*for the elects' sake, those days shall be shortened.*" It may be inquired, was not the tribulation itself shortened? Certainly: but can the tribulation be cut short without shortening the days that measure that tribulation? Were it even possible to do this, it would not coincide with our Saviour's words; for it was His explicit declaration that the *days* should be shortened. We should still have to look for a fulfilment by shortening the days.

But for whose sake shall they be shortened? Ans. "*For the elects' sake, whom he hath chosen,*" (Mark xiii: 20). Who are the elect? Ans. The children of God. This passage (Matt. xxiv: 22) is the first, I believe, in which the term "*elect*" occurs in the New Testament. In verse 31, we read, "*And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.*" Observe, it is not the carnal Jews that are to be gathered, but Christ's elect. Says Paul, (1 Thess. i: 4,) "*Knowing, brethren beloved, your ELECTION of God.*" This implies that the

Church of Thessalonica constituted a part of the elect of God. Mark, these were not of the literal seed, but Gentiles, who had "turned to God from idols, to serve the living and true God," (1 Thess. i: 9.) In the Epistle to Titus, we read, "Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's ELECT." The elect, according to 1 Pet. i: 2, are constituted such "through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ." In Rom. ii: 5-7, we read:

"Even so then at this present time also there is a remnant according to the *election* of grace. And if by grace, then is *it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for; but the *election* hath obtained it, and the rest were blinded."

Here, we perceive, the carnal Jews who rejected Christ were themselves rejected of God and "blinded;" while the remnant, who believed on the Son of God, obtained the inheritance sought. In Romans viii., the Apostle, after speaking of those who were predestinated and called, as being justified and glorified, says,

"What shall we then say to these things? If God *be* for us, who *can be* against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's ELECT? *It is* God that justifieth. Who *is he* that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us," (vs. 31-34).

Most certainly there is no reference here to the unbelieving Jews ; but to the followers of Christ, who were redeemed by His atoning sacrifice, justified by His grace, and made heirs of salvation. It is not to be denied but the Jews were God's ancient covenant people ; and hence Israel, under the old dispensation, is spoken of as God's elect ; but under the Gospel dispensation a new covenant is introduced, and he is no longer a Jew "that is one outwardly," and consequently they are not God's covenant people, or elect, that belong to the seed of Abraham by literal descent ; but "he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter," (Rom. ii: 29). The partition wall, which excluded the Gentiles from an equality with the Jews in participating the favors of heaven, has been demolished ; and under the new covenant, under a dispensation of grace, all are entitled to equal privileges, being made heirs of salvation through faith ; and to admit infidel Jews to inherit the promises as the elect of God, is to build again the partition wall, or (to change the figure) it is to strike at the root of the whole Gospel economy, and overturn the foundation of salvation by grace.

Now it is in reference to the elect of God under the present dispensation, and as recognized in the writings of the Apostles, that the days were to be shortened. With this view of the subject, we discover a propriety in shortening the days of tribulation on the elect ; for this was the class that suffered the affliction, while the abomination of Dan. xi. 31, was "SET UP," or stood "in the HOLY PLACE." Had not the Lord cut short those

days, no flesh would have been saved, or, in other words, the whole church would have been exterminated from the earth.

Those days must, of necessity, have a given length, or they could not, with propriety, be said to be shortened. If a merchant, for example, should employ an individual in his service, and in their contract a specific time for his services should be agreed upon, it would be in their power either to lengthen or shorten that term of time; but without a definite number of days being specified, we can conceive of no propriety in the idea of either lengthening or shortening the period. And how a rational mind can entertain the idea of shortening an indefinite number of days, we are unable to comprehend. The word "shorten" is defined by Webster thus: "*Tb make short in measure, extent or time; as to shorten distance; to shorten a road; to shorten days of calamity,*" (Matt. xxiv.) Shortened is defined thus: "*Made short or shorter; abridged; contracted.*"

But it is objected that there was, at that time, (A. D. 1779,) no destructive persecution, that would have exterminated the Church, had not providence interposed and cut short the days of affliction. But the word says, "Except those days should be shortened, then should *no flesh* be saved," and we prefer to believe *God* rather than *man*.

Again, it has been said the tribulation was shortened by the Reformation under Luther and his coadjutors, and that, just before its commencement, the Church became so far reduced as scarcely to number a hundred souls. But this position is not justified by facts; for

there were thousands of those persecuted heretics, as they were termed, scattered among the valleys of the Alps, and in other places, at that time. There has been as great affliction, and as malignant persecution since the Reformation, as before. The edict published by Charles V. against the heretics (1522) in that country (the Netherlands), caused the death of fifty thousand persons.\*

The massacre that commenced on the eve of St. Bartholomew, August 24, 1572, resulted, within the space of a few days, as some have computed, in the death of ten thousand persons in the city of Paris alone.† For the space of thirty years this persecution continued to spread ; and "it has been estimated that thirty-nine princes, one hundred and forty-eight counts, two hundred and thirty-four barons, one hundred and forty-six thousand five hundred and eighteen gentlemen, and seven hundred and sixty thousand of the common people" lost their lives.‡ In England, thousands suffered most violent persecution. The persecution which commenced in Ireland, October 23d, 1641, occasioned the destruction of about fifty thousand persons within a few days.§ "A worse slaughter, if possible, was made among the natives of Spanish America, where fifteen millions are said to have been sacrificed to the genius of popery in about forty years."|| Thousands also have perished, by the same relentless hand of persecution, in other countries. In 1598 Henry, king of France, published the edict of Nantes,

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\* Good. Ch. His. p. 167. † Ibid. p. 175. ‡ Ibid. p. 182.

§ Relig. Ency. p. 927. || Ibid.

Persecution ~~was~~ in  
France 1776

THE LORD SOON TO COME.

215

which granted toleration to Protestants ; but, in 1685, it was revoked, and a terrible persecution ensued.

But these days of affliction were to be shortened ; hence we find the governments of Europe giving toleration to dissenters, and breaking off all connection with the papal power. It was during Necker's administration in France, between 1776 and 1781, that Louis made many "reforms in the administration, abolished various feudal exactions and the practice of torture. He also extended *freedom of worship to the Protestants.*"\*

"In Austria, Maria Theresa made very important improvements for the benefit of her wide dominions. In 1776, she abolished the torture in the hereditary states ; and from 1774 to 1778, her attention was occupied with the establishment of a general system of popular education. Various salutary regulations were enforced, touching the *temporalities of the clergy* ; and in Italy the arbitrary power of the *Inquisition was circumscribed within narrow limits.*"†

In 1779, toleration was granted to dissenters in England, as the following extract will show :

"After repeated applications for relief, rendered unsuccessful by the formidable and decided opposition on the Episcopal bench, the cause seemed to be set forever at rest, at least, till all those bishops and nobles had slept with their predecessors and their fathers. The determination of the English peers was not like the laws of the Medes and Persians, which could not be altered. In the space of only a few years, unex-

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\* White's His. p. 444. † Ibid, 458.

# Persecution in England

pected occurrences transpired to render it proper for the dissenting ministers to resume their efforts to obtain what they had so earnestly desired. At a period, therefore, not farther distant than 1779, the subject was again brought forward, and, on the motion of Sir Harry Houghton, a bill was introduced, which passed, not only the Commons, but also the Lords, with an opposition so feeble as not to be worthy of notice."\*

X In Austria, the Emperor Joseph published the following decree, A.D. 1780: "Thou shalt not seek for any dignity of the court of Rome, without the permission of thy sovereign." "Thou shalt forbear all occasions of dispute relative to matters of faith; and thou shalt, according to the true principles of christianity, affectionately and kindly treat those who are not of thy communion."

This indicates a great transition in affairs connected with religious freedom. The same governments that had oppressed, persecuted, and harassed the Church, now extended around her the arm of their protection, and granted toleration and immunity to Protestant sects. As the heart of Cyrus was inclined to protect and favor the Jews, so at this time the hearts of kings and emperors were favorably disposed toward the Church, being touched by the finger of God. As the Church had been in the wilderness from the period of 519, when Justin published his edicts of oppression, the time had now arrived for the days of affliction to be shortened. Such legislative enactments were not

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\* Brook's His. of Relig. Lib. vol. ii. p. 371.

merely local and temporary, but general and permanent. The spirit of religious toleration was not restricted to a particular government, but had an all-pervading influence on the cabinets of Europe. The Emperor of Austria continued to prosecute his reforms.\*

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\* In 1781, this same Emperor, to carry into effect more fully these principles of reform introduced by his mother just before her death, published the following edict of toleration : "By this edict he granted to all members of the *Protestant* and *Greek Churches*, under the denomination of *Acatholici* or *Non-Catholics*, the **FREE EXERCISE OF THEIR RELIGION**. *He declared ALL CHRISTIANS OF EVERY DENOMINATION equally citizens, and capable of holding all charges and offices in every department of State*; he permitted every community consisting of three thousand souls, resident in any town, to build a church, provided they could establish a permanent fund for support of a preacher and the relief of the poor ; and he ordered a *new translation of the BIBLE* to be made in the German tongue. On the Jews he also conferred many liberal privileges, and granted to them the right of exercising all arts and trades, following agriculture, freely pursuing their studies at the schools and in the universities. These innovations introduced with such precipitancy by the **FIRST SOVEREIGN OF EUROPE**, whose *ancestors* had evinced ~~but~~ *burn* an attachment to the *Catholic faith*, alarmed the See of *Rome*, and occasioned the memorable journey of *Pius VI.* to *Vienna*."

" After an intimate, but ineffectual correspondence, the Pope, who was vain of his eloquence, hoped, by his personal interference, to arrest the progress of these *dangerous reforms*. The unbending spirit of Joseph did not brook this interference, and he declared that the presence of the Pope would not change his resolutions. *Pius*, however, persisted, and notwithstanding his advanced age, weak state of health, and the severity of the season, commenced his journey on the 27th of February, 1783. \* \* \* \* The pontiff, however, obtained only some marks of distinction ; his exhortations and remonstrances were received with coldness

v. 23. "Then if any man shall say unto you, Lo, here is Christ, or there, believe it not."

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and-reserve, and he was so narrowly watched, that the back door of his apartments was blocked up to prevent him from receiving private visitors without the knowledge of the emperor. *Even his presence at Vienna did not for a moment suspend the progress of the ecclesiastical reform*; the Archbishop of Goritz, who had distinguished himself by his opposition to the imperial edicts, was sent in disgrace to his diocese, and several convents in Lombardy were suppressed. Pius, chagrined at the inflexibility of the emperor, and mortified by an unmeaning ceremonial and an affected display of veneration for the holy Church, while it was robbed of its richest possessions and deprived of its most valuable privileges, quitted Vienna at the expiration of a month, equally disgusted and humiliated, after having exhibited himself a disappointed suppliant at the foot of that throne which had been so often shaken by the thunders of the Vatican." (Coxe's House of Austria, v. 3, pp. 491-3.)

"All sovereigns, however, did not partake of the infatuation of Louis the Sixteenth and the prince of the Asturias. The Emperor, Joseph the Second, was, on the contrary, outraged by the licentiousness of the pontifical family, and in his indignation announced his determination to break off all intercourse with the court of Rome, and to drive ultra-montanism out of his kingdom. The sentiments which urged this monarch into the progressive path were not entirely disinterested, and his real end was to substitute his own absolute authority for the pontifical infallibility of the papacy. He commenced by permitting his subjects in Germany and Italy to speak and write as they pleased about religious matters; he prohibited the publication of bulls, briefs, decretals, or other acts emanating from the court of Rome, throughout his dominions; he submitted the monastic orders to the jurisdiction of the ordinaries, and prohibited them from all correspondence with foreign superiors; he suspended the reception of novices in the convents: he secularized a large number of religious and monks; declared the colleges of the missions, and the seminaries freed from the immediate dependence on the Holy See; disposed

It was at this time (1780) that Ann Lee, the founder of Shakerism, commenced her career in the State of New York, the very jet of which doctrine is, Christ came here, or in the person of Ann Lee. This corresponds with 1 Tim. iv: 1, and onward. Since that time, we have had a multitude of teachers that have fulfilled this declaration, by saying the coming of Christ

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of bishoprics, benefices, and abbeys ; submitted the bishops to an oath of fidelity, restrained the franchises of holy places, and regulated the external discipline of the Churches. He was then occupied with proceedings against the refractory ; he deprived of his revenues the cardinal Miguzzi, the archbishop of Vienna, the avowed enemy of all reform ; he drove from their sees, their cures, or their colleges, the bishops, priests, and Jesuits who had persecuted the abbot Ploner, the governor of the seminary of Brixen, in Moravia, under the pretence of Jansenism. He suppressed, and erased from the missals, the constitution 'Unigenitus,' and the bull 'In Cœna Domini ;' and, finally, he abolished the odious tribunals of the inquisition, and prohibited his subjects from going to Rome for dispensations."

"These reforms excited to the utmost the anger of his holiness, and determined him to address representations to Joseph the Second, through Monsignor Garampi, his nuncio at Vienna. But the emperor was but little moved by them, and charged Prince Kaunitz, his minister, to inform the court of Rome that he must not be reprimanded as to his proceedings in his own provinces, inasmuch as he did not touch the doctrines of Catholocism, and that the angry notes of the pope would produce no other result than a rupture with the Holy See, and the appointment of a patriarch in Austria."

"This threat was a thunderbolt to Pius the Sixth ; it humbled his pride, and induced a determination which surprised all Europe. His holiness thought that no other means of bringing back Joseph were left, but to go to him personally, and without delay he addressed a brief to him to apprise him of his determination." (De Cormenin's History of the Popes, vol. 2, p. 403.)

the second time was fulfilled at the destruction of Jerusalem, in the person of Emanuel Swedenborg, at the conversion of a soul, at death, or the spread of the gospel over all the earth.

v. 24. "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect."

This has been remarked upon before.

v. 25. "Behold I have told you before.

v. 26. "Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe *it not*."

"Wherefore if they shall say" Who shall say? Not the false Christs particularly; for this is the message of the false prophets. While the faithful servants are saying, His coming shall be as the lightning, false teachers are affirming, "He is in the desert," or "in the secret chamber."

v. 27. "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."

His coming is to be LITERAL, VISIBLE, and PERSONAL, or, as declared in Acts, "This same Jesus."

v. 28. "For wheresoever the carcass is, there will the eagles be gathered together."\*

v. 29. "Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken."

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\* See exposition of vs. 40, 41.

"In May 19th, 1780, there was a remarkable fulfilment thereof, and in reference to the facts and date, there can be no place for doubts ; for, aside from historical accounts, in which there is found no discrepancy, there are thousands now living who can attest thereto. They say the darkness was supernatural from morning until night, and during most of the night ; and although the moon had fulled only the night previous, the Rev. Mr. Tenny, of Exeter, N. H., says, "I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete."

"In the month of May, 1780, there was a very terrific dark day in New England, when 'all faces seemed to gather blackness,' and the people were filled with fear. There was great distress in the village where Edward Lee lived ; 'men's hearts failing them for fear that the judgment day was at hand, and the neighbors all flocked around the holy man, for his lamp was trimmed and shining brighter than ever, amidst the unnatural darkness. Happy and joyful in God, he pointed them to their only refuge from the wrath to come, and spent the gloomy hours in earnest prayer for the distressed multitude. His nephew, who was then a little child, in after life retained a lively recollection of that scene, and in his childish feelings are an interesting exhibition of the manner in which Mr. Lee was regarded, for he felt not the least alarm in *his* presence, thinking that he was perfectly safe where his good *uncle* was, even if the day of judgment *had*

come. (Tract No. 379 of Am. Tract Society. *Life of Edward Lee, of Mass.*)

"The 19th of May, 1780, was a remarkably dark day; candles were lighted in many houses; the birds were silent and disappeared; the fowls retired to rest; *It was the general opinion that the day of judgment was at hand.* The Legislature of Connecticut was in session, at Hartford, but being unable to transact business, adjourned. A motion for adjournment was before the Council; but when the opinion of Col. Davenport (of Stamford) was requested, he replied, 'I am against the adjournment. The day of judgment is either at hand, or it is not. If it is not, there is no cause for adjournment; if it is, I wish to be found in the line of my duty. I wish therefore that candles may be brought.'" (Pres. Dwight in Ct. Hist. Col.)

"Dark day of May 19, 1780. The sun rose clear, and shone for several hours; at length the sky became overcast with clouds, and by ten o'clock, A.M., the darkness was such as to occasion the farmers to leave their work in the fields and retire to their dwellings; fowls went to their roosts, and before noon, lights became necessary to the transaction of business within doors. The darkness continued through the day, and the night, till near morning, was as unusually dark as the day." (Gage's Hist. of Rowley, Mass.)

2. "Moon darkened, 'Signs in the Moon' fulfilled. Night after the dark day of 1780."

"The darkness of the following evening was probably as gross as has ever been observed since the Almighty first gave birth to light. I could not help conceiving at the time, that if every luminous body in

the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not be more complete. A sheet of white paper held within a few inches of the eyes, was equally invisible with the blackest velvet." (Rev. Mr. Tenney, of Exeter, N. H., quoted by Mr. Gage to the Historical Society.)

"The night succeeding that day, (May 19, 1780,) was of such pitchy darkness, that in some instances, horses could not be compelled to leave the stable when wanted for service. About midnight the clouds were dispersed, and the moon and stars appeared with unimpaired brilliancy." (Portsmouth Journal, May 20, 1843. Extract from Stone's History of Beverly.)

"Where shall we look for a more literal and exact fulfilment than the above extracts exhibit of those remarkable signs?"

"The third sign is the falling of the stars, which was literally fulfilled on the night of Nov. 13, 1833. I am aware that some view that phenomena an exhibition of meteors and not of stars, and therefore no fulfilment of that sign. I ask what kind of a star piloted the wise men to the birthplace of the Saviour? Surely no planet or fixed star. How many planets could fall from heaven on this earth without producing its destruction? The distinction between meteors and stars is of modern invention, the discovery of modern astronomers. It is well known the ancients understood by the Greek word *astor*, (here used) the smaller lights of heaven. It is, therefore, evident that this sign must have a shower of meteors, or small stars, for its fulfilment; and that the phenomena of Nov. 1833 fully exhibit the sign, the following extracts will show

"The first, from Henry Dana Ward, of New York, published in the Journal of Commerce, Nov. 15, 1853 :

\* \* \* \* At the cry, 'Look out of the window,' I sprang from a deep sleep, and with wonder, saw the east lighted up with the dawn and METEORS. The zenith, the north and the west also showed the falling stars, in the very image of one thing, and of only one I ever heard of, I called to my wife to behold; and while robing, she exclaimed, 'See! how the stars fall!' I replied, 'That is the wonder;' and we felt in our hearts that it was a sign of the last days. For truly 'the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind,' (Rev. vi: 13). This language of the prophet has always been received as metaphorical. Yesterday it was literally fulfilled. The ancients understood by *astor*, in Greek, and *stella*, in Latin, the smaller lights of heaven. The refinement of modern astronomy has made the distinction between the stars of heaven and the meteors of heaven. Therefore the idea of the prophet, as it is expressed in the original Greek, was literally fulfilled in the phenomena of yesterday, so as no man, before yesterday, had conceived to be possible that it should be fulfilled. The immense size and distance of the planets and fixed stars forbid the idea of their falling unto the earth. Larger bodies cannot fall in myriads unto a smaller body: but most of the planets, and all the fixed stars are many times larger than our earth. They cannot fall unto the earth; but 'these fell toward it.'

"And how did they fall? Neither myself nor one

of the family heard any report; and were I to hunt through nature for a simile, I could not find one so apt to illustrate the appearance of the heavens, as that which St. John uses in the prophecy before quoted. 'It rained fire,' says one; another, 'It was like a shower of fire;' another, 'It was like the large flakes of falling snow, before a coming storm, or large drops of rain, before a shower.' I admit their fitness for common accuracy; but they come far short of the accuracy of the figure used by the prophet: 'The stars of heaven fell unto the earth;' they were not sheets, or flakes, or drops of fire; but they were what the world understands by 'falling stars:' and one speaking to his fellow in the midst of the scene, would say, 'See how the stars fall!' and he who heard would not pause to correct the astronomy of the speaker, any more than he would be so precise as to reply, 'the sun does not move,' to one who should tell him 'the sun is rising.' The stars fell 'even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.' Here is the exactness of the prophet. The falling stars did not come as if from *several* trees shaken, but from *one*: those which appeared in the east fell toward the east; those which appeared in the north fell toward the north; those which appeared in the west fell toward the west; and those which appeared in the south (for I went out of my residence into the Park) fell towards the south. And they fell not as the ripe fruit falls. Far from it; but they *flew*, they were *cast* like the unripe fruit, which at first refuses to leave the branch; and when under a violent pressure it does break its hold, it flies 'swiftly, straight off, descending; and in the multitude

falling, some cross the track of others, as they are thrown with more or less force, but each one falls on its own side of the tree. Such was the appearance of the above phenomenon to the inmates of my house."

"This was from an eye-witness who penned it the day following, and years since avers it was not over-drawn. The second is from Prof. Olmstead, of Yale College, a distinguished meteorologist."

"The extent of the shower of 1833 was such as to cover no inconsiderable part of the EARTH'S SURFACE, from the middle of the Atlantic on the east, to the Pacific on the west; and from the northern coast of South America, to undefined regions among the British possessions on the north, the exhibition was visible, and every where presented nearly the same appearance."

"In nearly all places, the meteors began to attract notice by their unusual frequency as early as eleven o'clock, and increased in numbers and splendor until about four o'clock, from which time they gradually declined, but were visible until lost in the light of day. The meteors did not fly at random over all parts of the sky, but appeared to emanate from a point in the constellation Leo, near a star called Gamma Leonis, in the bend of the sickle."

"This is important testimony, in regard to the vast extent of the exhibition of the phenomenon, and also of the falling stars, all emanating from a single point in the heavens."

"Those who were so fortunate as to witness the exhibition of shooting stars on the morning of Nov. 13, 1833, probably saw the GREATEST DISPLAY of celestial fireworks that has ever been since the creation of the world, or

at least within the annals covered by the pages of history."

"I feel assured that this is no atmosphereic or terrestrial phenomenon, but that these fiery meteors come to us from the *regions of space*, and reveal to us the existence of worlds of a nebulous or cometary character."

"And the powers of the heavens shall be shaken." This expression I apprehend to be literal; and consequently that it implies an agitation of the heavenly bodies just prior to the appearing of the Judge supreme. As a confirmation of this view, we quote the following passages; "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not* we *escape*, if we turn away from him that *speaketh* from heaven; Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven, (Heb. xii: 25, 26).

"The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord *will be* the hope of his people, and the strength of the children of Israel, (Joel iii: 16).

Some have applied this to the gases of the atmosphere but the expression *hai dunameis ton ouranou* is understood we believe by all critics to mean the heavenly bodies whether literally or figuratively interpreted; and even if a reference were here made to agencies existing in the atmosphere there could be no more propriety in applying it to the oxygen and nitrogen of the air, than to electricity, or caloric, or any other natural agent existing in the atmosphere.

As some of the Advent brethren take still another view of this subject, we present the following from the pen of Brother J. Merriam; and let the reader examine both sides of the question for himself. "This expression must mean either the agitation of the heavenly bodies, or else commotions on the 'earth symbolically represented. By a reference to Is. xiii: 10, xxxiv: 4, and xiii: 13; Hag. ii: 21, it will be seen that the *darkening, shaking, and dissolution* of the heavenly bodies are spoken of in connection with the overthrow of kingdoms. The dissolution of the celestial framework cannot be literally interpreted, for the following reasons: 1. By a reference to Jer. xxxi: 35, 36, Ps. lxxxix: 36, 37, and lxxii: 7, it will be seen that the Lord speaks of the heavenly orbs as indestructible; and the continuance of his covenant with the seed of Israel is measured by the duration of the sun and moon. 'If those ordinances depart from before me, saith the Lord, then the seed of Israel shall cease from being a nation before me forever.' (Jer. xxxi: 36.) That is, the Israel of God shall enjoy their existence while the heavenly orbs endure; in other words, without end. 2. The shaking of the powers is given as a sign of the coming of Christ. But if the sun, moon and stars were to receive a vibratory or oscillating motion, as the Greek word implies, it would be a sign that all would understand. But the word assures us, that as in the days of Noah, 'they did eat, they drank, etc., until the day that Noah entered the ark, and the flood came and destroyed them all, even thus shall it be in the day when the Son of man is revealed.' As therefore the antediluvians were unapprized of danger, until the

actual presence of the flood overwhelmed them in one general ruin ; and as the inhabitants of Sodom knew not their danger, until the actual presence of the fire involved them in that dreadful catastrophe ; so will the great mass of mankind be utterly reckless and insensate in relation to the approaching judgment, until the very presence of Him who is to be the judge of the quick and the dead, shall reveal their final doom. I therefore infer that this expression is symbolical."

"OBJECTION. This sign stands connected with literal signs in the sun, moon and stars."

"ANSWER. Turn to Luke xxi : 25, 26, and you will find the celestial phenomena mentioned first, and then events that were to transpire on the earth, 'distress of nations, with perplexity ; the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things that are coming on the earth : **FOR**, (that is, *because*) the powers of heaven shall be shaken.' The commotions in the political elements are appropriately represented by 'the distress of nations, the sea and the waves roaring ;' and as these commotions are occasioned by the shaking of the powers of heaven, it would appear that the powers here referred to are political powers, or governments. Has any such shaking of the thrones been realized in this generation ? Says the North British Review : 'Probably since the downfall of the Roman Empire, the world has never seen a year so eventful and *distracting* as 1848. Never was there a year so distinguished beyond all previous example by the magnitude and multiplicity of its *political changes*, and **BY THE VIOLENCE OF THE SHOCK** which it gave to European society. Thrones which

but yesterday seemed based upon the everlasting hills, *shattered* in a day. Such were the strange phenomena of that marvellous era, which took away the breath of the beholder; which the journalist was unable to keep pace with, and which panting time toiled after in vain."

"Having shown that the political powers have been shaken, I now enquire if the effects predicted have followed? Says 'The Portland Inquirer,' at the opening of the year 1852, 'This year brings with it *uncommon apprehensions* for the future. There is *a fearful looking* for some great events. Great events *are coming on the earth*; events big with human welfare; and 1852 may reveal some of the opening scenes.' Says 'The Morning Star,' (about the same time,) it will not be surprising if a few years or even months should bring such changes and convulsions as the political world has never yet undergone. What has given rise to all this fearful 'looking after those things that are coming on the earth?' Evidently the popular outbreaks that have shaken the despotic powers of Europe, and which by the exertions of Kossuth, Mazzini, Ledru Rollin, etc., are expected to be renewed. These distinguished actors in the closing scene of the world's drama have given the signal for the battle of Armageddon, and called upon the world to marshal themselves for the conflict."

As an illustration of the general state of Europe, and of Italy in particular, in consequence of the shaking of the powers in 1848, I cut the following from a late number of the New York Herald;

"The press of America has recorded the means used to ruin and disperse the best men of Italy. They are

accused of some political offence, such as belonging to secret societies, and a sort of Star Chamber is composed, not to try, but to condemn. King's vengeance, is the real judge, which, with the bench and paid witnesses, form a *tria juncta in uno*, worthy of the worst days of the inquisition. In this way hundreds of men have been sent, chained, to the galleys for life, where they are slowly dying under the eye of their Nero. Hundreds more are in prison, not even knowing their offence, while thousands have fled their native land are now in England and America. The amount of misery thus created is beyond calculation; the son has fled from the father, the father from the family, their interests all broken up and in ruin, their affections and ties torn, with no consolation at present, excepting having fought under that banner of liberty which has claimed so many victims in all ages."

"The best information I can collect gives at least 100,000 Italians imprisoned for what are called "political offences" since 1848; while about 150,000 have fled the country. The numbers now actually in prison may be about 30,000. This is a frightful state of things, when it is remembered that their only offence is an endeavor to support that form of government to which their sovereigns swore before God and man!"

Thus, to my apprehension, has the shaking of the powers of heaven been strikingly fulfilled, together with the "distress of nations, the sea and the waves roaring," which is the result of that shaking. Nothing else is now to be expected but the outburst of that universal storm that shall overwhelm the wicked in one undistinguished mass of ruin. May the Lord help

us to watch and pray always, that we may be accounted "worthy to escape all these things, that are coming on the earth, and to stand before the Son of man."

"Before leaving this subject, however, let me remark, that although the Greek expression rendered 'the powers of the heavens' does not, so far as I know, occur in the classics, nor in the New Testament, except in this passage and its parallels, yet to establish the *usus loquendi* of the phrase, we find similar expressions in the Greek Septuagint. It occurs in Dan. viii: 10; "It waxed great even to the host (power) of heaven. Here we have a politico-ecclesiastical government on the earth, waxing great even to the power of heaven, which, of course, represents some thing that transpires on the earth, and not among the literal stars. A similar expression is also found in the same verse, which, in our version, reads "host;" "and it cast down some of the host, and of the stars to the ground." This is, of course, another symbolical expression representing events that transpire on the earth. In Is. xxxiv: 4, precisely the same expression occurs as is used by our Saviour, rendered in the English version, "the host of heaven;" and inasmuch as it is here said, "the host of heaven shall be dissolved," we cannot take it to be literal unless we believe the heavenly bodies are to be annihilated at the judgment, which would be as unfounded as to believe in the annihilation of the earth; and besides it would put an end to the promise of an endless life, which is measured by the duration of the sun and moon. It must, therefore, I think, symbolize the destruction of earthly governments."

v. 30. "And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

The sign of the Son of man in heaven comes in immediate connection with the glorious Advent of the Son of God. But as to what is to constitute the sign of the Son of man, exposuists are by no means agreed. By some, it is regarded as a full development of the physical signs, namely, the darkening of the sun and moon, the falling of the stars, and the shaking of the powers of heaven; they contend that all these signs combined constitute *the sign of the Son of man*. Others have supposed that as at the first advent, a star appeared in fulfilment of Numbers xxiv: 17, indicating the birth of our Saviour, and directing the wise men to Bethlehem; in like manner there would be a sceptre seen in heaven—an ensign of royalty—at His second coming. But we are inclined to believe the sign of the Son of man will be the appearance in the heavens of a cloud of glory, that will immediately precede the personal revelation of the expected Messiah.

In the record of the transfiguration, (Matt. xvii: 5,) we are informed, "*a bright cloud* overshadowed them," etc. The original term *Nephele*, is the diminutive form of *nephos* a cloud, and is frequently used in reference to some important occurrence in relation to the economy of grace. Says Matthew; "*A bright cloud* overshadowed them, and behold a voice out of *the cloud*, which said, This is my beloved Son, in whom I am well pleased." Says Peter, (2 Pet. i: 17, 18;) "For he

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received from God the Father honor and glory, when there came such a voice to him from *the excellent glory*. This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount."

Matthew describes the voice as coming from *the cloud*, and Peter as coming from the *excellent glory*, which makes the cloud, and the excellent glory, identical. There is great force in the original word rendered excellent, it signifies "most splendid," or eminently conspicuous. The transfiguration may be regarded as a miniature representation of the coming, and kingdom of Jesus Christ.

Luke, in relating the particulars of the ascension, says; "A *cloud* (*nephele*) received Him out of their sight; while the two shining ones declare, that He shall "so come, in like manner, as ye have seen Him go into heaven." That the like manner includes the cloud of excellent glory, there can be no question; for in Luke xxi: 27 we read; "And then shall they see the Son of man *coming in a CLOUD*, with power and great glory."

In the fortieth chapter of Isaiah, we have brought to view the preaching of John, the Baptist, in the wilderness; then the declaration that, "Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain: And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the

flower of the field : The grass withereth, the flower fadeth ; because the spirit of the Lord bloweth upon it: surely the people is grass," (vs. 4-7).

When will this glory appear ? Surely not until the end of this dispensation. But what is the result ? "The voice said cry ; and he said what shall I cry ? All flesh is grass." When is *all flesh* GRASS ? When the glory of the Lord appears. "Then shall all the tribes of the earth mourn." When ? When the sign of the Son of man shall appear, or when that cloud of glory shall shine out in resplendent brightness, which we regard as identified with His *parousia*, or personal appearing, in the glory of the Father, and of the holy Angels.

Imagine, for a moment, that while the inhabitants of earth are absorbed in the various occupations of life, steeping all their senses in the business enterprises of the passing hour, planting, building, buying, selling — the farmer at his market ! the planter with his trees ! the tradesman in his shop ! the miser counting his gold ! the idler at his folly ! the evil servant smiting his fellow ! each in his day dream ! —when all upon a sudden, there is discovered in the heavens, as far as the eye can reach, an undefinable brightness — it grows more resplendent as it approaches ; and that which at first excited little or no concern, now begins to attract the attention of thousands and millions of the human race. As it moves on, the heart of the scoffer yields to misgivings, and begins to relent ; but yet he tries affectedly to laugh — the philosopher endeavors to trace the second cause, but scarcely satisfies himself — the hypocrite, with his sanctimonious countenance, who "stole the livery of the court of heaven to serve the

devil in," grows pale — thus betokening his disquiet state of mind.

"Hear what he was ; he swore in sight of God,  
And man, to preach his Master, Jesus Christ ;  
Yet preached himself ; he swore that love of souls  
Alone, had drawn him to the Church ; yet strewed  
The path that led to hell, with tempting flowers,  
And in the ear of sinners, as they took  
The way of death, he whispered peace."

All men of every clime, and in every city, or hamlet, now gaze and wonder at the sight, while guardian Angels whisper in the ears of the sanctified and waiting ones — *this is the sign of the Son of man* ; when instantly the cloud unfolds itself, and lo ! seated on a throne like the fiery flame, whose wheels now roll in livid fire — appears the Son of man ! He sends forth His Angels to gather all the jewels of His love. They have been long scattered, but the days of their dispersion are ended — they are now to be gathered to their eternal home. No more sorrow, sickness or death — they have gotten the victory ; and can now triumphantly sing,

"O grave ! where is thy victory ?  
O death ! where is thy sting ?"

v. 32. "Now learn a parable of the fig-tree ; When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh."

v. 33. "So likewise ye, when ye shall see all these things, know that it is near, *even at* the doors."

As we know that summer is near by the budding of the fig-tree, so when all these things shall come to pass, we may know that the coming of the Lord is nigh. By

"all these things" is intended the signs given in the 29th verse, for these are precursors of His coming. The event of His coming is not of course included ; for what propriety could there be in saying, "know that it is near," when the event expected was already in the past?

v. 34. "Verily I say unto you, This generation shall not pass, till all these things be fulfilled."

What generation? Evidently the one living in the age when the signs are developed.

Let it be remembered, that the sun was to be darkened after the tribulation of those days. Hence, if it could be shown that the first part of this chapter referred to the destruction of Jerusalem, as the physical signs, namely, the darkening of the sun and moon, the falling of the stars, etc., were to be fulfilled after the tribulation of those days, they did not transpire, and consequently were not seen, by the generation then on the earth. The sentiment of the text appears to be this ; the generation, who witness the fulfilment of those signs, shall not pass off from the stage of life until the Lord shall come.

v. 35. "Heaven and earth shall pass away, but my words shall not pass away."

A blessed confirmation of our faith, in order that we might have a strong consolation, and a hope like an anchor ; being assured that sooner will the frame-work of nature be broken, the glory of the constellations above our heads extinguished, and the solid globe on which we stand annihilated, than the promise of our coming king fail.

v. 36. "But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only."

In Mark xiii: 32, we read ; "But of that day and *that* hour knoweth no man, no, not the angels in heaven, neither the Son, but the Father."

If the above passages prove that man *will* NEVER *know* anything respecting the definite time of the Lord's return from heaven, they equally prove that Jesus himself will *never* understand the time ; for that which is affirmed concerning man, is also affirmed concerning Christ ; but to suppose that the Lord will not know the time of His second glorious appearing for the salvation of His people until that day come, is to suppose that which is supremely absurd and preposterous. It is truly asserted that the Son did not then know the day and hour ; for the Father had not, *at that time* revealed it unto Him. This appears from the declaration of our Saviour (Jno. xv : 15,) "*All things* that I have heard of my Father, *I have made known* unto you." If He had received from the Father a knowledge of the day and hour when that event would take place, how could he have said, "*all* things that I have heard of my Father, *I have made known* unto you," when He had not communicated this knowledge unto them ? It has ever been a principle of the divine economy to unfold truth as the wants of the Church demand it. This is fully illustrated in the history of Adam, Noah, Abraham, Moses and the prophets. The prohibition given to Adam respecting the forbidden fruit was adapted to his case ; but how inappropriate it would have been in the time of Noah. There was a propriety in the fiery ordeal through which Abraham passed in the offering up of his son ; but there was no necessity that the patriarch should prepare an ark for the saving of his

house. Lot was required to flee to the mountains, and Moses to prophesy unto Pharaoh: but to have exchanged those requisitions, would have been an infringement on the economy of God. By this means Lot would have perished in the overthrow of Sodom, and the children of Israel would have remained in Egyptian bondage.

In keeping with this principle, the Lord gave to the Church as much truth, at the opening of the Gospel dispensation, as was essential to the development of moral character; but some sixty years after this, it was necessary that the Church should receive further divine communications of light; hence, the Revelator says:

“The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass: and he sent and signified it by his angel unto his servant John,” (Rev. i: 1).

In the Apocalypse, we have truths applicable to the Church in every age of the Messianic dispensation; and the unfolding of these sublime and stirring truths, together with other prophetic developments, furnishes the Church with the light she needs during her entire pilgrimage. Hence, the prophet Daniel says, “knowledge shall be increased.” The wicked shall do wickedly; and none of the wicked shall understand; *but the wise shall understand.*” But it may be inquired, what shall they understand? What the prophet says he did not understand. The question had been asked, “How long shall it be to the end of these wonders?” To which the angel replied, “for a time, times and an half; and when he shall have accomplished to scatter the power of the holy people, and these things shall be

finished." In connection with this, Daniel adds, "I heard, but I understood not." What did he not understand? Evidently the time. Then comes in the promise, "*The wise shall understand.*" This language can have no force unless the people of God are to understand the *time* as well as the nature of the events connected with Daniel's prophecy, the chronological periods of which reach to the coming of the Lord, and the resurrection of the dead. "But ye, brethren," says the Apostle, "are not in darkness, that that day should overtake you as a thief."

v. 37. "But as the days of Noe were, so shall also the coming of the Son of man be."

It is evident that, in the preceding verse, when Jesus refers to the day and hour not being known, He had allusion to the generation then living upon the earth, since He uses the verb in the present tense. "But the days of Noe were," (past tense) "so shall also" (future tense) "the coming of the Son of man be." Now, although the Saviour informs us that the generation then living did not know the time, yet He does declare unequivocally, that as it was in the days of Noah, so it shall be at His second coming. If, therefore, we can learn how it *was* in the days of Noah, we shall understand how it *will be* at His second appearing. The Saviour proceeds to say, (verse 38): "For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark.

"And *knew not.*" What did they *not know*? The antediluvians knew that they were eating and drinking, of course; but there was something which Christ

referred to, that they "*knew not*." It is perfectly obvious that the subject matter of our Saviour's discourse was the knowledge of *definite time*. "Of that *day and hour* knoweth no man;" "but as the days of Noe were, so shall the coming of the Son of man be;" that is, as it was in the time of Noah, so shall it be at the revelation of the Son of God. The same relation, so far as the world is concerned, will exist on the subject of definite time, as is presented in the history of the antediluvians. The flood came, and they *knew not*. Knew not what? The time when the flood was coming. It "came and took them all" (all that knew not) "away; so shall also the coming of the Son of man be." If this language teaches anything, it teaches that all who know not will be taken away at the appearing of Christ on the same ground, and for the same reason, that the antediluvians were. Jesus says, it "took them all away." All of whom? Plainly, all that did not know. Did any one know when the flood would come? Most certainly Noah and his family knew; for God had revealed it unto them. Were they taken away? Says Peter, "Wherein few, that is, eight souls were *saved* by water." Why were they not taken away? Because having learned that a flood was to drown the world, and also being informed of the time of that event, they prepared for the emergency, agreeably to divine direction, an ark, by which they were saved. The antediluvians that were not connected with the family of Noah did not learn either time or event; they prepared no ark; the flood came; they "*knew not*," and it "*took them all away*." "So shall also the coming of the Son of man be." From the analogy of this

and other scriptures, we are led to believe that the Church, who live at the second Advent of our Lord, will understand as definitely the time of that event as Noah and his family did the time when the flood was to come, (vs. 40, 41.) "Then shall two be in the field: the one shall be taken, and the other left. Two *women* shall be grinding at the mill; the one shall be taken, and the other left."

It may be objected, that if we were to know the definite time of the Saviour's coming, we should not be found laboring in the field at the time of that event. True; but we understand this separation is to take place prior to the scenes of the last day. In Luke xvii: 34-36, we read, "*One will be seized, and the other will escape.*"\* In the latter clause of each of the three verses, the Greek word *paralephthesetai*, rendered in our version "taken," signifies "to take by force or treachery, to seize, get possession of." The word *aphethesetai*, rendered "left," signifies "to send forth, to discharge, to send away, to let go." Hence, we infer that the one who is "taken," or seized, is the one to be destroyed; while the one that is "left," is discharged, sent away, let go, or escapes.

That this is the idea, is evident from Luke xxi: 34-36: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth.

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\* Camp. Translation.

Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

"For as a snare shall it come," "as a net it shall enclose,"\* or, according to the Syriac, "like a hunter's snare it will spring upon all them that dwell upon the face of the whole land;" that is, they shall be *taken* or seized. "Watch ye, therefore, that ye may be accounted worthy to *escape*." Escape what? The snare. A practical faith in the truth of God will cause us to *escape* the evils of this last time; while those, who do not believe the truth, will be *taken* in the snare. That this separation is to take place antecedently to the coming of our Lord, is evident from Matt. xiii: 30; "Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." This figure is borrowed from the oriental custom of binding the heads of the tares together, as they stood in the field, prior to reaping the grain. The idea is here distinctly presented, that a separation, in some sense, will take place before the actual appearing of the Lord; and this is synonymous with v. 49: "So shall it be at the end of the world, the angels shall come forth, and sever the wicked from among the just." Mark the order in this verse, the wicked are severed, gathered out *from among* the just, that is, they are bound in bundles, or *taken* in the snare, as referred to above. All this is to

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\* Camp. Translation.

be accomplished while men are eating and drinking, marrying and giving in marriage; their energies of body and mind being absorbed in earthly considerations, while thus engaged the net is sprung, and they are enclosed within its meshes. As the Saviour was addressing His disciples on this subject, and informing them there would be "two men in one bed; the one shall be taken, and the other left," they inquire where Lord? that is, whither will they be taken? "And He said unto them, wheresoever the body is, thither will the eagles be gathered together." Matt. reads, "wheresoever the carcass is, there will the eagles be gathered together."

This is supposed to refer to the condition of the Jews. But such an application cannot be admitted; for their destruction was too early. Others have understood the carcass to represent Christ, and have explained the passage thus: Wheresoever Christ is, there will the saints be gathered together. Others thus: Wheresoever the Church is, there will the angels be gathered together. The view we take is somewhat different from either. 1. It is evident the Saviour is speaking of some event to transpire in the time of the end, or after the shortening of the days of tribulation. 2. A carcass is something destitute of life, and must be so interpreted, whether we refer it to the physical, political, or moral world. 3. What is Christ endeavoring to illustrate in this passage? or what truth does he enforce? We remark (a) in verse 24, He speaks of false Christs and false prophets, and (b) of the signs and miracles they perform to deceive the elect. Here these false teachers are represented

as putting forth every effort to deceive (destroy) the children of God. As the eagle pounces upon its prey and buries its talons in the body of its victim ; so do these wolves in sheep's clothing make merchandise of those whom they deceive.

The same idea of deceiving by means of miracles, or signs, is presented in Rev. xvi, as occurring just before the Advent of the Son of God. " And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working *miracles*, *which* go forth unto the kings of the earth," (vs. 13. 14).

It is sometimes the case, that that which is devoted to destruction, is, in scripture, compared to a carcass. For example, in relation to Babylon, the prophet says : " But thou art cast out of thy grave like an abominable branch, *and as* the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit ; as a *carcass* trodden under feet," (Is. xiv : 19).

In allusion to the battle of the great day, the prophet says ; " Come near, ye nations, to hear ; and hearken, ye people : let the earth hear, and all that is therein ; the world, and all things that come forth of it. For the indignation of the Lord *is* upon all nations, and *his* fury upon all their armies : he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their *carcasses*, and the mountains shall be melted with their blood," (Is. xxxiv : 1-3).

These nations may well be compared to a carcass ; for they, like Babylon of old, are devoted to destruc-

tion. And as the false teachers (Matt xxii: 21,) are said to shew signs and wonders, so shall the unclean spirits work miracles, (Rev xvi: 14). Says the Saviour; "One shall be taken," (Luke xvii: 36). "And they answered and said unto Him, where, Lord? implying that they were to be taken to some place, while the Revelator says, "He gathered them (namely, those that were deceived) into a place, called, in the Hebrew tongue, Armageddon. This is preparatory to "*the battle of THAT GREAT DAY OF GOD ALMIGHTY.*"

All who are filled with the spirit of war, will then engage in that fatal strife; their thirst for blood will be satiated; while those that watch and pray always will escape all these fearful scenes, that are coming on the earth. In contemplation of these dreadful calamities, the humble child of God can exclaim, in the language of David; "I will say of the Lord, *He is* my refuge and my fortress: my God; and in him will I trust. Surely he shall deliver thee from the snare of the fowler, *and* from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth *shall be thy* shield and buckler. Thou shalt not be afraid for the terror by night; *nor* for the arrow *that* flieth by day; *nor* for the pestilence *that* walketh in darkness; *nor* for the destruction *that* wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; *but* it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord *which is* my refuge, *even* the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall

give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in *their* hands, lest thou dash thy foot against a stone. Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet. Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. He shall call upon me, and I will answer him: I *will be* with him in trouble; I will deliver him, and honor him. With long life will I satisfy him, and shew him my salvation," (Is. xix: 2-16).

"Watch, therefore: for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh," (vs. 42-44).

"But know this"—something particularly important to be known—"if the good man of the house had known in what watch the thief would have come, he would have watched," etc. Why did not the good man watch? Because he did not know. Know what? The hour or watch in which the thief would come. What was the result of not knowing the time? His house was broken up. Now this figure is presented to illustrate the condition of the Church at the coming of Jesus Christ. The idea, and the only idea, taught by this illustration is this; as the good man of the house lost his goods, because he did not watch, and did not watch because he had not learned the hour in which the thief would come, so it will be at the com-

ing of the Son of man. If we watch it will be because, like Noah, we gain a knowledge, not simply of the event, but also of the time of its occurrence.

But it may be said, that a knowledge of the time would supersede the necessity of watching. Such, however, is not the fact. For illustration, a man is to take passage in the cars for Boston on a given day; his first anxiety is to ascertain the exact time when the cars leave; having ascertained that point, he governs his affairs accordingly. The day arrives, but he must wait for the hour; during the interval, he watches the clock. But for what is he watching? *The point of time* when the cars are to leave for Boston. Thus the disciple who has ascertained the time of his Lord's Epiphany, will arrange his affairs accordingly; while the evil servant, who says in his heart, "my Lord delayeth His coming," not knowing the hour of His approach, and consequently not preparing himself for the event, will be cut asunder, and receive his portion with the hypocrites; "there shall be weeping and gnashing of teeth;" all of which is represented by the man in the figure having his house broken up, and his goods spoliated by the thief.

Says the Saviour, verse 44: "Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh."

That day is not to come upon the righteous as a thief. Says the Apostle: "But ye, brethren, are not in darkness, that that day should overtake you as a thief. You are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others: but let us watch and be sober," (1 Thess. v: 4-6.)

Our only safety is in ascertaining the time when the thief (the day of destruction) is coming: and this we shall do, if we are the children of the day.

In Rev. iii: 3, we read: "Remember therefore how thou hast received and heard, and hold fast and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." By reversing this sentiment, we understand its force and bearing more perfectly. The *vice versa* of the text is as follows: If, therefore, thou shalt watch, I will *not* come on thee as a thief, and thou *shall know* what hour I will come upon thee. This accords with Dan. xii: 10, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand."

"Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his Lord, when he cometh, shall find so doing. Verily I say unto you, he shall make him ruler over all his goods," (45-47). The servant referred to in verse 46, is one that will be living when the Lord shall come; for, blessed is that servant, whom his Lord, *when He cometh*, shall find so doing; that is, "*giving meat in due season*," or, in other words, feeding the household with that food, (truth) which God has designed to nurture the soul at the *last* stage in the history of the world.

That this is the idea, is evident, from Luke xii, where the Lord is discussing on the same subject, to which the Evangelist adds: "Then Peter said unto him, Lord, speakest thou this parable unto us, or even

to all?" (v. 41). That is, is this parable of the good man of the house intended to instruct us, apostles merely, or the entire Church down to the end of the Gospel age? "And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them their* portion of meat in due season? 'Blessed is that servant, whom his lord, when he cometh shall find so doing,'" (vs. 42, 43); namely, preaching the truth applicable to the last generation, embracing the proclamation of the coming judgment, else the forty-eighth verse would not be in keeping with its context.

"But and if that evil servant shall say in his heart, my Lord delayeth his coming," (v. 48); that is, the Lord will not come at the time the good servant is proclaiming as the period of his Advent. We can see no propriety in speaking of a delay of His coming, were not the idea suggested involved. Says Adam Clarke, "He," (the evil servant,) "has little or no faith in the speedy coming of Christ, either to punish for wickedness or to pardon and sanctify those who believe. It may be he does not outwardly profess this, but he says it in his heart; and God searches his heart, and knows that he professes to teach what he does not believe."\*

"And shall begin to smite *his* fellow-servants, and to eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of; and shall cut him asunder, and appoint *him* his portion with the hypo-

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\* Clarke's Com. on Matt. xxiv : 48.

crites : there shall be weeping and gnashing of teeth," (vs. 49-51).

It appears by this passage that one class of servants are proclaiming that Jesus is coming, while others are saying in their hearts, "My Lord delayeth His coming." The one class are earnestly desiring the coming of the day of God, and living according to their faith ; the other class are denouncing their fellow-servants, and using, perhaps, the language that so often salutes our ears, "Do not be constantly *harping* on the coming of the Lord. Strive for the conversion of sinners," etc. The faithful feel anxious for the welfare of the Church, and are straining every nerve to wake up the virgins ; while the delinquent are beating their fellow-servants, with whom they have been associated in the labors of the vineyard, and lulling to rest the fears of their hearers by contemptuously asserting, there is nothing in it, or this individual or that does not believe it, etc. The faithful feel a sympathy for the scattered flock, and desire to heal "the stroke of their wound :" while it may be said of the delinquent, "Ye eat the fat, and ye clothe you with wool ; but ye feed not the flock," (Ez. xxiv : 3). But in the midst of all this wickedness, the Saviour comes, and finding them off their watch, cuts them asunder, and appoints their portion with the hypocrites : "there shall be weeping and gnashing of teeth."

## CHAPTER VII.

## PARABLE OF THE TEN VIRGINS.

THE truths elucidated by the various parables of our Lord, are among the most important instructions contained in the word of life. None of the parables, separately considered, represent the entire economy of Jehovah; but distinct parts of the great whole are brought to view in each, and, when appropriately arranged, constitute a perfect and harmonious system. For example, the Saviour in the 13th chapter of Matthew, (v. 3-8,) presents the simple idea of preaching the word, under the emblem of a "sower," sowing seed in his field. In verses 24-30, we have presented a similar figure, namely, that of a man sowing seed in his field, but representing quite another thing. In the former instance, the seed represents *the word of God*; in the latter, *the children of God*, who are begotten by that word.

Another parable is given, (v. 31, 32,) showing the character of the kingdom or Church at the beginning, and the perfection of that body at the end.

In verses 47, 48, another feature of the Gospel economy is brought to view under the figure of a net cast into the sea, which gathers of every kind. It will be seen, at a glance, that this parable involves a point in the plan of God not involved in the parables before alluded to. While the net gathers great and small,

bad and good, *no marvel* if in the Church, nay even among ourselves, there be found good and evil, righteous and wicked, at the present time.

But we pass to notice the parable of the virgins. On this subject there is a variety of opinions. One class of expositors apply it to the entire history of the Church, and hence we often encounter the remark, "Why the Church has always been going forth to meet the bridegroom." A second class assure us the Church has fulfilled this parable since the time of the Protestant Reformation. But this idea does not harmonize with the adverb of time, "THEN," with which the parable is commenced. The point of time to which allusion is made, is found in the closing part of the preceding chapter. But to the subject.

Matt. xxv. 1-13. "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five *were* foolish. They that *were* foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh: go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil: for our lamps are gone out. But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready, went in with him to the marriage; and the door

was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily, I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

The illustration in this parable is borrowed from the nuptial ceremonies prevalent in the east; and the great moral truths shadowed forth by it, are of infinite importance to all who live at the period of their fulfilment. We conceive it to be an essential principle in the exposition of parables, that we have no authority to introduce other incidents, or circumstances, than those specifically named in the parable under consideration. We are led to this remark from the fact, that some seem to esteem it essential to a right interpretation of this parable, to overhaul all the histories and legends of antiquity that illustrate the ceremonies of oriental weddings. We regard this effort as labor lost. It matters not to us whether the nuptial ceremonies of the east do, or do not agree with the specifications of this parable; whether the proclamation, "Behold the Bridegroom cometh," was, or was not made by the virgins. All that we have any concern with is, is to mark what points are presented by our Saviour. If He intended to be understood as relating an actual occurrence, let us believe it thus; for all His "words are faithful and true," and need no correction from modern historians. If, on the other hand, He supposes a case to meet the emergency, and illustrate the movements of the Church at a given point in their history, let us give heed to the following admonition: "Ye shall not add unto the word which I command you;

neither shall ye diminish aught from it." (Deut. iv: 2). And again: "Add thou not unto His words, lest He reprove thee, and thou be found a liar," (Prov. xxx: 6).

But when, and to whom is this subject specially applicable? "THEN," says Jesus, "shall the kingdom of heaven be likened," etc. When shall the Church bear this resemblance? It cannot be when the evil servant is cut asunder; for that is subsequent to the coming of Christ, while the movement of the virgins evidently precedes that event. The act of the virgins in going forth to meet the bridegroom, obviously implies an expectation of His immediate coming on the part of the virgins. In the preceding chapter, (verses 45, 46,) we have a specification applying to this subject, both in a moral and chronologieal point of view, to which allusion is had in the adverb of time, "*then.*"

The 24th chapter contains the discourse of our Saviour in relation to his second coming. In vs. 32, 33, he informs us how we may know it is near, and then (v. 46) pronounces a blessing on that servant, who shall be found "giving meat in due season," that is, making the proclamation, "Behold the bridegroom cometh," when the Church is in immediate proximity to that event. And this will appear more evident from the 48th verse: "But and if that evil servant shall say in his heart, my Lord *delayeth his coming.*" Why should the one class represented by the evil servant, be saying in their hearts, "My Lord delayeth his coming," unless the opposite class, represented by the "faithful and wise servant," giving "meat in due season," are proclaiming the coming of our Saviour?

This subject appears still more evident from Luke xii. After our Lord had illustrated the same point under a different emblem, Peter said unto him, "Speakest thou this parable unto *us*, or even to *all*?" Jesus replies, (v. 43) "*Blessed is that servant whom his Lord, WHEN HE COMETH, shall find so doing.*" Hence the individuals, or the generation, who are to know that His coming is nigh, even at the door, are the same as those who are likened unto ten virgins, who took their lamps and went forth to meet the bridegroom.

But what shall we understand by the lamps? Evidently the word of God. Says David, "Thy word is a lamp unto my feet, and a light unto my path." Now as a lamp, when supplied with oil, affords light to the natural world, so do the oracles of God, that source of spiritual light to the Church, reflect their radiant beams on the mind of him whose heart is filled with confidence in God, and the teachings of His word.

"Which took their lamps." They left the traditions and commandments of men, and all preconceived opinions of their own, and betook themselves to searching the scriptures. How perfectly this harmonizes with Daniel xii: 4, "Many shall run to and fro, and knowledge shall be increased." Within a few years past, this has indeed been fulfilled. There has been a movement in the religious world, which completely fills the picture. About the year 1820, Joseph Wolf commenced his labors in Asia, the burden of whose mission was the immediate appearing of our Saviour. Since that time, thousands have sounded the same proclamation; and never, from the dawn of the Christian era, has there been a like movement, on this sub-

ject, in the religious world. The influence of this doctrine has not been confined to the United States, but England, Scotland, and Germany have been roused to some extent, and even in Russia, as far north as Siberia, the message has gone forth: "*Fear God and give glory to Him; for the hour of His judgement is come.*" It has pursued its onward course like a mighty river. The world, and a formal church, have put forth every exertion to dam its waters. "But the higher the dam, the higher the flood." The river of salvation, "that maketh glad the city of our God," has rolled majestically along, overflowing every obstacle; and on its bosom has the ark of the believers' hope floated peacefully, as the steamship ploughs in security the surface of the mighty deep, amid the howling of the tempest and the heaving of the ocean's billows. Thus has the cause of truth triumphed and prevailed, though earth and hell have been arrayed against it. Although the witnesses have apparently been slain, and the cause prostrated, and, in the eye of the world, *extinct*, yet He, who is "*the resurrection and the life*," has imparted to the truth a living energy, that has caused the witnesses to stand upon their feet, and the glorious doctrine *has lived, still lives, and is alive forevermore.* Amen.

"While the bridegroom tarried, they all slumbered and slept." What is it to tarry? Answer. To while away, or prolong the time. But could it, with propriety, be said that he tarried, or prolonged the time, if there was no specific time, at which they expected him, beyond which point they waited, and realized a delay? For illustration, suppose a man, intending to go to California, on taking leave of his family, he promises to

return in one year from the first day of January next. On the day appointed, the wife and children are at the wharf, or depot, in expectation of meeting a husband and father. But he does not arrive. The wife and children return with disappointment to their home. What has given rise to the disappointment? The fact that the specified time had passed, and now he delays to come, or tarries. We would not say that the Lord has appointed a time, and deferred His coming beyond that point; but it is evident the Church has gone forth expecting to meet the bridegroom, that is, at a given point of time; and while, to their apprehension, He tarried through the passing of the time, they all slumbered and slept. No portion of the divine word has been more perfectly accomplished than this parable (thus far) in the Advent movement.

"And at midnight there was a cry made, Behold the bridegroom cometh. Go ye out to meet him." There can be no question in relation to the nature of this cry; for it is distinctly stated, "Behold the bridegroom cometh." But on the question, Who shall give the cry, there are different opinions. Some conceive definitely it will be Gabriel; others indefinitely, that it will be some one or more of the angelic hosts. But we believe both of these opinions have been assumed without a substratum in the word of God. The question however, may be asked, Has not the Lord in former times carried out the same principle in his communications to men? Did He not, it may be asked, send an angel to announce the conception of the holy child Jesus? Did not the heavenly hosts announce the birth of the babe of Bethlehem? Was not an angel despatched to say

to his disciples, "He is risen?" And did not Jesus send his angel to testify unto John the things which must shortly come to pass? To this we reply, He did, and there are many more instances of a similar character, to which we might refer. But when such instances are adduced as proof of the position referred to, the principal feature, in regard to those facts, is overlooked. It is evident when the Lord is pleased to reveal his mind and will to the children of men, whether directly by himself, or through the medium of angels, instead of announcing the fact or communication to the entire Church himself, or through the instrumentality of angels, he makes the revelation to one or more of his faithful servants, and then employs them as organs of divine communication to the mass of believers. And in all the instances to which allusion has been had, human instrumentalities have been made use of for the dissemination of light and truth; and numerous other examples might be referred to, to substantiate the same position. And are we to expect the Lord will depart from the established principles of his moral government, and in this momentous dispensation of his hand, involving all the dearest interests of his beloved children, will He fail to give the timely notice, to impart the joyful tidings? Nay verily; for "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."

But we pass to notice the main objection to our position.

**OBJECTION.** How can the virgins give the cry, when they are represented as being asleep?

**ANSWER.** They cannot.

**OBJECTION.** How then can the cry be made, unless by angels?

**ANSWER.** By the servants of Christ.

**OBJECTION.** The servants of Christ constitute a part of the Church represented by the virgins; hence, that is a false position.

**ANSWER.** What evidence have you that the servants of Christ, that is, the watchmen, are included among the virgins?

**OBJECTION.** We read, "Then shall the kingdom of heaven be likened unto ten virgins," etc. Now as the ministry, as well as the membership, expected the coming of the bridegroom, it follows, of course, that they constituted an integral part of the Church, or kingdom of heaven, represented by the ten virgins.

**ANSWER.** On this subject let us trace the analogy of scripture. In Matt. xiii: 24-30, Christ presents the parable of the wheat and tares. In the exposition of this parable (v. 38) he says: "The good seed are the children of the kingdom." Now if the good seed are the children of the kingdom, who are the servants of the householder that say unto him, "Wilt thou, then, that we go and gather them (the tares) up?" It is obvious they are the watchmen, or servants of Christ. In 1 Cor. iii: 9, the same distinction is observed between the ministry and the membership. "For we," (namely, Paul and Apollos,) "are laborers together with God; ye," (the Church) "are God's husbandry; ye," (the Church) "are God's building." The "husbandry," "building," "good seed in the field," and "ten virgins," all sustain one and the same position; while the "laborers," namely, Paul and Apollos, the

servants of him who sowed good seed in his field, and they that cry aloud, "Behold the bridegroom cometh," sustain another position.

But it may be said, that on all nuptial celebrations in the east, the announcement "Behold the bridegroom cometh," was made by some messenger, or forerunner, dispatched by the bridegroom; and if the figure be carried out, some herald must be sent from God to make the proclamation. Admitted. But was not John the forerunner of Christ? And did he not herald forth to the Church (virgins) the proclamation of the bridegroom's first coming? If it be objected that John was not a celestial being, and therefore not sent from God, we reply: "There was a man sent from God, whose name was John," (John i: 6). Now as it does not follow that John, the Baptist, was an angel, because he was "sent from God," neither will it follow that the heralds that announce his second coming will be angels, because despatched by the bridegroom. If it could, with propriety, be said of John, the servant of the bridegroom, that he was "sent from God," what impropriety in believing that the cry, "Behold the bridegroom cometh," will be made by the servants of the bridegroom, that is, the watchmen? The analogy of scripture, yea the whole history of the past, shows that God has ever acted upon this principle. The good servant, at the second advent of Christ, will be found saying, the Lord is coming, or "behold the bridegroom cometh;" and the idea that celestial beings will announce the proclamation, "Behold the bridegroom cometh," cannot be justified by inferential evidence, in the absence of all positive testimony to the point.

Some have assumed the position that the cry, "Behold the bridegroom cometh," will be given by the Archangel: but this is merely an inference in the absence of proof or probability. Does the scripture anywhere inform us that that proclamation will be announced by the Archangel at the coming of Christ? Nay verily. But it may be asked, does not the Apostle say, (1 Thess. iv: 16,) "For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trumpet of God: and the dead in Christ shall rise first." True; but there is no intimation that He proclaims the coming of the bridegroom. The word rendered "shout" is *keleusmati*, signifying, according to Liddell and Scott's Lexicon, "an order or command, especially the word of command in war." There is no such definition given as shout. The Syriac version reads: "Our Lord will himself descend from heaven with the *mandate*," that is, the command. The Douay reads, "The Lord himself shall come down from heaven *with commandment*, and with the voice of an Archangel, and with the trumpet of God: and the dead who are in Christ shall rise first." This corresponds with John v: 28, 29;

"Marvel not at this: for the hour is coming in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

But to return. We remark that the Church, not the angels, are to fulfil this parable. "Then," says the scripture, "shall the kingdom of heaven (the Church) be likened unto ten virgins," etc. We, as before re-

marked, have no authority to add to the word of life, neither is there any necessity of dragging any thing into this parable which the Lord has not presented. In the parable of the wheat and tares, for instance, no feature is presented in the interpretation which is not involved in the parable itself. The same principle is carried out in the parable of the sower.

Some have taken the ground that the word "cometh" signifies "to glide along," implying that the Lord, who is personated by the bridegroom, will be actually on His way when the announcement is made. But let us apply this rule to passages containing similar phraseology in other portions of the word.

"For behold, the day *cometh* that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch," (Mal. iv: 1). "Behold, he *cometh* with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen," (Rev. i: 7.) "He which testifieth these things saith, "Surely, I *come* quickly," (Rev. xxii: 20). "Marvel not at this; for the hour *is coming* in the which all that are in the graves shall hear his voice," (John v: 28).

Now, if the position that some have endeavored to sustain, namely, that the word "cometh" implies an immediate revelation of Christ, because he is actually on His way when the cry is sounded, if that be the true position, then the burning day must have been realized more than two thousand years ago; the dead

must have been resurrected when Christ was upon the earth, and He must have been actually on His way to earth the second time for more than seventeen hundred years, and not yet have made His glorious appearance to the waiting bride.

It may be said, that the passages quoted were spoken prophetically. But what evidence have we that John, in Rev. i: 7, for instance, spake in an especial manner prophetically? He commences a description of the Scenic representations, or in other words, revelations which were communicated unto him in the tenth verse of this chapter, and not before. We have given several examples to establish the *usus loquendi* of the word *erketai*, which occurs in all the verses quoted from the New Testament, except that in Rev. xxiii: 20, and there the word has precisely the same signification, only it is in the first person, instead of the third; and if these references do not establish the scripture usage of the word, it would be impossible to prove anything on the subject. But the expression "Behold, I come quickly," is sufficient alone to settle forever this question; for, Jesus uses the word *erkomai*, "I come," in the present tense, although by adding the word "quickly," He shows it cannot be immediate action then in process of accomplishment. It may be called prophetical or otherwise; that is not material: the usage of the term in this sense settles the question of immediate action.

"Then all those virgins arose and trimmed their lamps." They betook themselves to the investigation of the word of God on this subject; and to the wise the light shone upon this point.

"And the foolish said unto the wise, give us of your oil, for our lamps are gone out." What are we to understand by the oil? We are told it is grace, or the Spirit of God. But there seems an incongruity in this application. We are informed, "the wise took oil in their vessels, with their lamps." This implies at least that the virgins had power to transfer the oil from their vessels into their lamps. Now, if the lamp be the Bible, and the oil the Holy Ghost, how are we to reconcile the subject with the idea of the virgins having control over the oil? Is it in our power to control the movements of the Holy spirit? True it may be said, the Lord pours the Holy Ghost upon us through the operation of which we receive the light. But this is pouring the oil into the vessel, and not into the lamp. It is true, the Lord anoints our eyes that we may see; that he applies His grace to help our infirmities, and aid us in understanding and believing His word; but this does not meet the case, for the oil must represent something over which the virgins exercise control, at least to a great extent. They pour it into the lamps, or saturate the wick. Permit us to illustrate this point. We listen to an argument on some scriptural position, that we do not understand. As the speaker advances step by step in his argument, and files in the evidence on the subject, we become convinced; and when the mind assents to the truthfulness of the position, or in other words, the moment we believe, we naturally exclaim, "that is "*light*." Well now, what produces the light? It is faith. Faith in what? The word of God. It may be said, we cannot have saving faith without the assistance of the Spirit. True; but what

is the office of the Spirit? It helps our infirmities; and the person who is aided by the Spirit, and with living faith apprehends the truth, discovers in it a light, and a glory, that was invisible before. It would seem rather that the fire, which enkindles the torch, or lamp, into a blaze, represents the warming or illuminating influences of the Holy Spirit. We have then, in this parable, embodied the essential features of the Advent movement. The virgins representing the believers; their action in going forth, the demonstration of their faith by works; their lamps, the word of God contained in the Bible; their oil, faith in that word; and the fire that lighted up those lamps, adding grace and glory to the whole, the quickening power of the Holy Ghost.

The purer the oil, the clearer the light; so the stronger our faith, the brighter the light. All who were identified with the Advent body in going forth to meet the bridegroom, a few years ago, will remember the blaze of celestial light that enveloped the hosts of waiting Israel, like a pillar of fire shining from heaven. They will remember how the sacred oracles were all luminous, pouring streams of light from every page, and all centering on our position, as a focal point, rendered it effulgent as with sunbeams of glory. When the point of time in the divine economy had been reached, when the thrilling moment had arrived, and the command was issued, go forth "to meet the bridegroom," the true virgins possessing their "vessels in sanctification and honor," so that faith could act with full play, and with mighty power, applied their oil of faith to the lamp of the word; and thus the word

preached, "being mixed with faith in them that heard it," became the power of God, and the wisdom of God unto salvation ; and as the ranks of Zion moved, the Spirit of the living God developed a resplendent light from those oracles in which their confidence was founded. It was an era in the history of the church, to which no parallel is found in the records of the past.

If we are correct in the positions we have taken in this work, then the prophetic periods are just expiring, and the last note of warning is being sounded in relation to chronology ; and if the watchmen are to blow the trumpet, and sound an alarm in God's holy mountain, referred to in the parable, then a moment has arrived of still more *intense and thrilling interest* than the former. The time has now come for the midnight cry to resound through the ranks of Zion. A crisis is impending, *more important, MORE EMINENTLY MOMENTOUS*, than the world has yet seen. May God prepare us for the sublime events, the stupendous scenes, just before us.

If it be objected, that the virgins will not again be aroused on the subject of time, we ask, what but chronological data was it, that in the first instance, gave a point to their sword, and a power to their faith, and a light on' their position ? If, then, it was *specific time*, that awakened them to action, what, but *specific time*, will arouse them again ? In verse 5, the Greek evidently conveys the idea, that while the bridegroom tarried, they all became drowsy and fell asleep. This was a natural consequence of the long delay. By late watching, and continued disappointment, the power

of sleep would steal insensibly upon them till they lost themselves in its embraces. Just in this manner has the vitality of our faith been paralysed, by insensible degrees, and consequently the light became dim on the subject of time; and certainly on this point, and this only, have the wise virgins slept; and as the same sleep is attributed to the wise and foolish, they must all have slept on the same subject. If, therefore, that subject be time, it follows, by consequence, that it must be time alone that will break that sleep, and arouse them again to action. If it was the prolonging of the time that induced drowsiness, and ultimately sleep, then when the delaying, or tarrying time ceases, the power of slumber is broken, and the whole moral being of the wise virgins is again wrapped in the visions of light, and moved with the energy of faith, and filled with the fulness of love. We need not shrink from this subject, or falter in our faith, for if we have fulfilled one portion of the parable, we must the remainder; and God says "If any man draw back, my soul shall have no pleasure in him." When the Lord pours upon a soul the infinite riches of His grace, and points to a course of action all resplendent with heavenly light, it is peculiarly offensive to the author and finisher of our faith, that that soul should recede from the light, and "cast away his confidence, which hath great recompense of reward," and prove recreant to the cause of truth. St. Paul, in Heb. x: 37, 38, evidently quotes from the Greek Septuagint; for the phraseology is almost precisely the same, as that of Hab. ii: 3, 4. We are therefore confident that the tarrying of the vision in Hab. is the delay of our com-

ing King, as intimated by Paul; and from both passages we learn, that faith is the essential element in the life of the saint; and that, clothed in this panoply, he will win the day, and triumph at last; but while destitute of this vital principle, none can secure the favor of heaven, for "without faith, it is impossible to please God." It is plain from these scriptures, that whoever falls back through fear, or falters through unbelief, in consequence of the delay of the bridegroom, or tarrying of the vision, incurs the special displeasure of God. But the wise virgins "are not of them who draw back unto perdition; but of them that believe to the saving of the soul."

But here we anticipate an objection. Why do you exhort to faithfulness in this closing event, since the wise virgins will assuredly enter in; while the foolish will as certainly be excluded from the marriage feast? On this point, we believe there has been a misconception of the instruction conveyed in the parable. The misapprehension has resulted from regarding the virgins as individuals, instead of representing classes, or bodies of professed christians. Now it should be observed, that the whole subject is presented in *miniature*, and therefore the life of each individual believer in the coming of Christ cannot be shadowed forth, but only general principles established, in relation to the movement, and different classes represented. We are told that the wheat and tares shall grow together until the harvest, and the harvest is the end of the world; therefore when we come down to this last movement in the Church, we find there are two classes, the faithful and the unbelieving. Now from the first going

forth of the virgins, or Advent believers, individuals may change from wise to foolish, or *vice versa*, and yet the identity of the two classes be preserved. If the fact that the five foolish virgins obtained no oil, and consequently were shut out from the marriage, proves that no soul can be converted after the midnight cry is sounded, then the fact that the scene opens with ten virgins, and that number remains unchanged, proves there was no accession to the number of believers, from the time the movement in going forth commenced. The fact also that all were virgins in the beginning, would, by parity of reasoning, also show that there would be no conversions during the entire work of fulfilling the Parable. But we must remember that "the word was unto them, precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." In this parable we have some precious items, but from the *omissions* in this passage we must not draw inferences, that would conflict with other portions of the word. The parable must not be regarded as a literal history of individual believers, but a figurative representation of different classes, and therefore particular persons may change and apostatize, while others are converted and brought in to fill up the ranks. Thus changes may be constantly going on in relation to individuals, while the position of the two classes remains the same. So that if one who believes the doctrine should cast away his confidence, he immediately becomes identified with the "foolish virgins;" while, on the other hand, if a hypocritical disciple obtains true faith, he becomes identified with the "wise," who "shall understand."

It is doubtless true, that "all scripture is profitable for doctrine, for reproof, for correction, and for instruction in righteousness;" and the last crowning truth is intended, we believe, to be wielded as an engine of tremendous power in the hands of the faithful servants, and wise virgins, for the benefit of the Church and the world; to console the one with the glad tidings "that her warfare" (Zion's) "is accomplished;" and to admonish the other "to stay not in all the plain, but to escape to the mountain," lest they be consumed; for "the day of the Lord HASTETH GREATLY." The commission to the disciples to preach the Gospel, covers the whole ground, from the date of that commission to the consummation of the age; and in this work of instructing men "to observe all things, whatsoever I have commanded you," says Jesus, "lo, I am with you alway," or as it might be rendered, "all the days," "EVEN UNTO THE END OF THE WORLD."

The end of the world is the gathering in of the harvest; and at the harvest the separation takes place between the wheat and the tares; the latter is first gathered, and bound in bundles to be burned; then the wheat is gathered into the garner. The wicked are to be severed from the just, (Matt. xiii: 49).

Then the righteous, changed to immortality, enter in to the marriage supper of the Lamb, and the door is shut. Thus in Luke xiii: 25-29, "the master of the house" is represented as risen up, and having "shut the door;" and the wicked begin to stand without, and to knock at the door.

We are far from advocating the theory of a shut door, as held by some. But there will evidently be a

short space of time just prior to the coming of our King, when the Spirit will no longer strive with men, and mercy will no longer plead for the sinner. The Lord now waits to be gracious ; the sword of justice is now held back by the mediation of the Son of God. Whether the door referred to in the parable is what is usually termed the door of mercy, or not, it is evident God's Spirit will not always strive with man. The Lord suffered the wickedness of the antediluvians for a period of a hundred and twenty years ; but at length His mercy was exhausted, and we may reasonably conclude, that when the Lord said to Noah, "Come, thou and all thy household into the ark, for thee have I seen righteous before me in this generation," their day of probation was over. O, what a moment of awful suspense !!

The Lord was long-suffering and gracious toward the abandoned occupants of the cities of the plain, Sodom and Gomorrah, Admah and Zeboim ; but when He sent his servant, the Patriarch, to bear a message of warning, and that premonition was to them as the words of "one that mocked," the die was cast, and their reception of the last message of mercy did but add iniquity unto iniquity. It was the turning point in their history, and nought remained but the execution of that fearful sentence which was the penalty of disobedience. Still a space of time was granted ; not for the repentance of the wicked, but for the salvation of Lot and his family.

We cast the eye of our imagination to the memorable spot, as the heavenly messengers are conducting the favored family out of that devoted city. They

pass from street to street in the twilight of early dawn, unobserved by all, it may be, except by those guardian angels, who watch their onward march from the city of destruction. They retire to the city of Zoar, and are safe, while the fearful vengeance of Jehovah overwhelms the adversaries with devouring fire, and they become an everlasting memorial of the fiery indignation of God against the devotees of pollution and sin.

The same principle is exhibited in the dealings of God with the Jewish nation. They were favored with the oracles of truth, and the mission of the Son of God. Witness the miracles He wrought, and the prophecies he fulfilled. But notwithstanding all this, they rejected that chief corner stone, their true Messiah. Jesus expostulated with them in all the tenderness of infinite love, and admonished them faithfully of their approaching destiny; but all to no avail. They had "rejected the counsel of God against themselves." Neither the expression of love divine, nor the admonitions that fell from the Saviour's lips, could make an impression on their unbelieving and adamantine hearts. As a nation, they were abandoned of God; and His Son thus pronounces their fearful doom:

"Saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone upon another: be-

cause thou knowest not the time of thy visitation," (Luke xix: 42-44).

Now, as there has been a short period of time in the instances cited above, during which the Spirit did not strive, nor mercy plead, we are inclined to believe, from some passages of scripture, that it will be so, just prior to the appearing of the Saviour. For example, the Apostle says, (Rev. xxii: 11, 12), "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. *And behold, I come quickly;* and my reward is with me, to give every man according as his work shall be."

In Luke xiii: 24-27 we read: "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able. When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are. Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity."

Once more, lest it still be insisted, that there can be no opportunity to replenish their vessels with oil after the midnight cry is given, we would further remark, that as the light on the word, with which the virgins went forth, was evidently a discovery, as they believed, of the time of Christ's appearing; so when they are aroused from their slumbers by the midnight cry, they

again have recourse to the same lamp, or word of God for light; which we could not expect if they were notified by Angels at the close of time. Again, it is evident the wise virgins themselves were not in full preparation to meet their Lord when the cry is sounded. They were awakened from their sleep, arose upon their feet, and trimmed their lamps; all of which constituted a part of the preparation. But it is plain, from other portions of God's truth, that the transformation from mortality to immortality will be instantaneous as the lightning's flash, when the last trump shall sound; and no previous warning, it appears, will be given to render the time of Christ's appearing *certain*, as it would be if announced by celestial beings to the saints; otherwise they would not be associated with the worldling in the same field, or at the same mill, in the common avocations of life, nor reposing on the same couch.

Again, we cannot well conceive that the foolish virgins, if the proclamation were made publicly by heralds from the bridegroom, would repair to the wise for instruction on the subject, or to their Bibles for light on the coming of the Lord; for an annunciation from the Angels would remove every doubt, and supersede the necessity of investigating the word. But if it be contended that the message will be whispered in the ears of the virgins by invisible messengers, then it is evident the foolish virgins would not be the subjects of such special favor of the bridegroom. So in whatever light we view this subject, it is evident that this portion of the parable will be fulfilled before the close of probationary time.

One more point remains for remarks, namely, a c<sup>r</sup>

tion against prejudging the unwise virgins. It is not the prerogative of mortals to draw the line between the wise and foolish, or between the sheep and goats. To Him alone, who is "the judge of all" belongs the sovereign right to arbitrate the sinner's case. On Him alone rests "the spirit of counsel and might," that shall make him of quick understanding in the fear of the Lord." "And he shall not judge after the sight of His eyes, neither reprove after the hearing of His ears: but with righteousness shall He judge the poor, and reprove with equity for the meek of the earth," (Is. xi: 2-4). It requires an omniscient mind to comprehend all the circumstances and relations of each individual, to know perfectly how to sympathize with their infirmities, and make due allowance for their peculiar mental constitutions, and physical temperaments, the prejudices of early education, etc., etc. All these things the Supreme Judge will understand, and award to each, and to all, their just and righteous retribution, according as their work shall be. Let us "therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of their hearts."

But, it may be asked, can we not distinguish the foolish virgins by their unbelief in this last message, and their smiting the servants, who are "giving meat in due season," by making the proclamation, "Behold the bridegroom cometh." We answer, as it was not an instantaneous work for the wise virgins to awake from their slumbers, arise, adjust their lamps, and pour in the oil; so we may expect time will be requisite, to

scrutinize and investigate this subject; to do away preconceived opinions; and step on to the true position, as presented in the parable. Our specific work will be to disseminate light, and contend for the truth, and possess our souls in patience, committing our ways to Him that judgeth righteously, and in believing that in relation to ourselves, and all others, "surely the judge of all the earth will do right."

## CHAPTER VIII.

## EVENTS CONNECTED WITH THE SIXTH SEAL.

Before referring particularly to this subject, we will just glance at the events delineated under the preceding seals. We have in Revelation vi, a consecutive history of the world, commencing with the spread of the gospel in the apostolic age, and running down to the end, or "the great day of His wrath." The first seal presents the diffusion of the gospel in the apostolic age. The second, the persecutions of the Church under Imperial Rome. The third, the great scarcity of provisions, or the prevalence of famine from the third to the commencement of the fourth century. The fourth, the commencement of persecution under *Papal Rome*, expressed in verse 8. "And power was given unto them over a fourth part of the earth, to kill with the sword, and with hunger, and with death, and with the beasts of the earth." The fifth refers to the period of the Reformation, at the beginning of the 16th century. Under this symbol, John saw "the souls of them that were slain." "And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" This sentiment is analogous to the one presented in Gen. iv: 10; "The voice of thy brother's blood crieth from the ground," But they were to "rest yet a little season, until their fellow servants, and their

brethren, that should be killed as they were, should be fulfilled."

"And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood: And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: For the great day of His wrath is come; and who shall be able to stand?" (Rev. vi: 12-17).

The events under this seal carry us down to the end of the world.

1st ITEM. "A great earthquake." This occurred A.D. 1755, at which time the city of Lisbon was sunk, and not less than 60,000 persons lost their lives. The effects of this earthquake were felt throughout the world.

2d ITEM. "And the sun became black as sackcloth of hair." If this prophecy be consecutive, the darkening of the sun is subsequent to the "great earthquake," which accordingly came to pass May 19th, 1780. The Evangelists, Matthew and Mark, refer to the same event, and inform us that it would occur

immediately after the tribulation of the Church. The persecution of the Church did terminate A.D. 1779. How exact the correspondence! This event is also alluded to by the prophet Joel. "And I will show wonders in the heavens, and in the earth, blood, and fire, and pillars of smoke. *The sun shall be turned into darkness, and the moon into blood, BEFORE THE GREAT AND TERRIBLE DAY OF THE LORD COME.*" If the darkening of the sun could be explained upon philosophical principles, that would not destroy the reality of the sign. The fulfilment, whether resulting from natural or supernatural causes, was in perfect correspondence with the prophecy, and therefore sufficient for the support of our faith. And the accomplishment was not only perfect in regard to the nature of the event, but also in regard to its chronological order. It transpired between the earthquake and the falling of the stars. Thank God. Our position on this subject we believe to be impregnable.

3d ITEM. "And the moon became as blood." From authentic testimony we learn, this was the exact appearance of the moon, both in the evening subsequent to the darkening of the sun, and on the succeeding morning.

4th ITEM. "And the stars of heaven fell unto the earth." This prophetic declaration was fulfilled Nov. 13, 1833, in the presence of many witnesses.\* "The present generation may consider itself privileged in having witnessed grander displays of fiery meteors,

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\* See exposition of Mat. ch. xxiv.

than are to be found recorded on the pages of history. \* \* \* \* Those who were so fortunate as to witness the exhibition of shooting stars on the morning of Nov. 13, 1833, probably saw the greatest display of celestial fireworks, that has ever been seen since the creation of the world."\*

5th ITEM. "And the heaven departed as a scroll," This brings us to the end, or "great day of His wrath." The events presented in the 7th chapter, verses 1-4, occur under the sixth seal, commencing in the interval between the darkening of the sun and the falling of the stars, and running down to the consummation, or end of time. Hence, we shall refer to them in this connection.

Chap. vii: v. 1. "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree."

The position of the angels is marked on the four corners of the earth. This language is in accommodation to the ideas prevalent at that age of the world. They conceived of the earth as one vast plain, having four corners, corresponding to the four cardinal points of the compass. The four winds of heaven were each designated by their appropriate names among the Latins, Boreas the north wind, Notus the south wind, Eurus the east wind, and Zephyrus the west wind. The idea, therefore, presented in the symbol is, that the entire winds of heaven were restrained, so that all

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\* Prof. Olmsted.

motion of the atmosphere ceased ; and not only was all violence to the land and sea prevented, but they did not blow on any tree. The action of the angels in holding the winds, implies that power is requisite to curb their violent motion. Thus, if a lion were said to be chained, we would understand his native ferocity was restrained. We now inquire, what agencies are symbolized by the winds ? Says Barnes, " the winds are the proper symbols of wars and commotions."\*

" And upon Elam will I bring the four winds from the four quarters of heaven, and will scatter them toward all those winds ; and there shall be no nation whither the outcasts of Elam shall not come. For I will cause Elam to be dismayed before their enemies, and before them that seek their life : and I will bring evil upon them, *even* my fierce anger, saith the Lord ; and I will send the sword after them, till I have consumed them." (Jer. xlix : 36, 37.)

" The essential ideas, therefore, in this portion of the symbol cannot be mistaken. They are two, (1) That at the period of time here referred to \* \* \* \* there would be a state of things which would be well represented by rising tempests and storms, which, if unrestrained, would spread desolation afar ; and (2) that this impending ruin was held back, as if by angels having control of those winds ; that is, those tempests were not suffered to go forth to spread desolation over the world. A suspended tempest ; calamity held in check ; armies hovering on the borders of a

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\* See Notes.

kingdom, but not allowed to proceed for a time; hordes of invaders detained, by some restraining power not their own, and from causes not within themselves, any of these things would be an obvious fulfilling of the symbol."

"And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads," (vs. 2, 3).

"As to what was to be designated by the seal, the main idea is clear; that it was to place some such mark upon his friends, that they would be known to be his, that they might be safe in the impending calamities."

The commotion that existed among the nations during the wars of Napoleon Bonaparte, are appropriately represented by the four winds of heaven, when the four powers of the Holy Alliance combined to hold in check these political winds. The ostensible object for which these beligerent powers rallied, marshalled, and concentrated their armies, was "to preserve the peace of the world." This grand design was effectually carried into execution at the battle of Waterloo, that great crisis in the history of Europe. Soon after Napoleon, like a caged lion, was stationed on the Island of St. Helena, and the winds of heaven, the commotions in the political world, completely suppressed.

"And I heard the number of them which were sealed; *and there were sealed a hundred and forty and four thousand of all the tribes of the children of Israel*," (v. 4).

Says Barnes, in relation to the sealing process, "what this would be, whether a profession, or form of religion, or the holding of some doctrine, or the manifestation of a particular spirit, is not here designated." And again, "the design of sealing the persons referred to seems to have been to secure their safety in the impending calamities. Thus the winds were held back until those, who were to be sealed, could be designated, and then they were to be allowed to sweep over the earth."

About the year 1820, Joseph Wolf, a distinguished and learned Jew, commenced preaching the gospel of the coming kingdom. Soon after, namely, about the year 1823, Edward Irving made a proclamation of the same message, and in 1834 the doctrine began to be preached in America. Thus, as the sealing angel ascended from the east, did the doctrine of the immediate coming of Christ arise in the east. As we believe no doctrine has ever been promulgated in modern times, which has so tried the faith of the churches, and tested the fidelity of God's children, and purified the hearts of those who believed, we can but apply the prophecy to the glorious doctrine of the Advent of our Lord. The various points referred to by Barnes, as being a fulfilment of the sealing process, namely, "a profession or form of religion, the holding of some doctrine, or the manifestation of a particular spirit," are all embodied in the Advent movement. And as the truth preached to Noah and to Lot was intended "to secure their safety in the impending calamities," so all who have this hope in them will purify themselves "even as He is pure." This at

least, is the legitimate influence of the doctrine ; and those who are thus sanctified to God, and consecrated to His glory, will be prepared to "escape all those things, that shall come to pass, and to stand before the Son of man."

The salvation of the Church depends on their watchfulness. Says Jesus, "Watch ye *therefore*," (for this purpose) "that ye may escape." None will escape these impending calamities but those who know the will of God and do it. The Almighty exercises a parental care over those that love Him with all the heart. Says David, "Know that the Lord hath set apart him that is godly for himself." We have a practical demonstration of this principle in the case of Lot. "Wilt thou," saith the Patriarch Abraham, "also destroy the righteous and the wicked?"

"That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right? (Gen. xviii: 25).

It is just as certain that our heavenly Father will provide for the security of His people in the future, as that He has done it in the past. Surely the Judge of all the earth will do right; for the principles of His moral government remain unchanged. As the knowledge of definite time, as well as of the event, was essential in the case of Lot, in like manner will an understanding of both time and event be essential to the Church prior to the coming of Christ, in order to a preparation for that glorious and heavenly scene. And we may rest assured that all the light needed will be

communicated, that the bride may be "adorned with her jewels," and "arrayed in fine linen, clean and white," and all prepared to enter in to the marriage of the Lamb. In fact the sealing process involves this very thing ; it is in order to distinguish those who bear the impress of the seal from those who "do wickedly," of whom it is said, that "none of the wicked shall understand." In consequence of unremitting vigilance and self-denial, the righteous will as certainly be divinely secured amid the calamities of the LAST TIME, as were the Hebrews who sprinkled the posts of their doors anterior to the passing over of the destroying Angel. And as the blood of the lamb upon their portals insured the temporal salvation of the Jews, and this act of theirs in the application of that blood was a demonstration of their faith in the word of God, so must we be sprinkled with the blood of Christ, and our hearts from an evil conscience ; and in the act of believing in, and submitting to the *present truth*, we shall ensure the salvation of our souls at His second appearing.

## CHAPTER IX.

## THE SEVEN TRUMPETS.

THE sounding of the Seven Trumpets has been generally understood to refer to certain judgments, which God designed to bring upon the various nations of the earth. As the opening of the seals (chap. vi.) presents a series of events in consecutive order from the commencement to the close of the dispensation, so the trumpets, commencing at a given point, bring us down to the great day of God.

Trumpets, under the old dispensation, were used for different purposes; sometimes to call the elders of Israel together; at other times, the congregation. But the most important occasion was that of assembling the tribes in case of war.

Thus in Num. x : 9; "And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets."

Again, Jer. iv : 19; "My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war."

Also, Jer. iv : 5-7; "Declare ye in Judah, and publish in Jerusalem; and say, Blow ye the trumpet in the land: cry, gather together, and say, Assemble yourselves, and let us go into the defenced cities. Set

up the standard toward Zion ; retire, stay not; for I will bring evil from the north, and a great destruction. The lion is come up from his thicket, and the destroyer of the Gentiles is on his way ; he is gone forth from his place to make thy land desolate ; *and thy cities shall be laid waste, without an inhabitant.*

#### THE FIRST TRUMPET.

“The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth : and the third part of trees was burnt up, and all green grass was burnt up,” (Rev. viii : 7).

“And there followed hail.” “Hail is usually a symbol of the divine vengeance.” “And fire.” “This also is an instrument and an emblem of destruction.” “And they were cast upon the earth”—“the hail, the fire and the blood, denoting that the fulfilment of this was to be on the earth.”\*

By some of the most distinguished commentators, as Mede, Faber, Newton, and others, this symbol is regarded as having its fulfilment in the invasion of Rome by the Goths ; and it seems evident this is a correct application of the subject. Some expositors interpret it of their incursions from A. D. 376 to 395, others from 395 to 410. According to Gibbon, the Goths revolted from the Roman power in 395. They besieged Rome no less than three times ; first in A.D. 408, secondly in A.D. 409, and thirdly in A.D. 410, when

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\* Barne's Notes.

they captured the city, and plundered and set fire to it in several places.

Says Newton: "Philostorgius, who lived in and wrote of these times, saith, 'that the sword of the barbarians destroyed the greatest multitude of men: and among other calamities, dry heats, with flashes of flame, and whirlwinds of fire, occasioned various and intolerable terrors; yea, and hail, greater than could be held in a man's hand, fell down in several places, weighing as much as eight pounds.' Well, therefore, might the prophet compare these incursions of the barbarians to 'hail and fire mingled with blood.' Claudian, in like manner, compares them to a storm of hail in his poem upon this very war. Jerome also saith of some of these barbarians, 'that they came on unexpectedly every where; and marching quicker than report, spared not religion, nor dignities, nor age, nor had compassion on crying infants; those were compelled to die, who had not yet begun to live.' So truly did they destroy 'the *trees*,' and the '*green grass*' together." \*

#### THE SECOND TRUMPET.

"And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed," (vs. 8, 9).

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\* New. on Proph. pp. 476, 477.

"A mountain," says Barnes, "is a natural symbol of strength, and hence becomes a symbol of a strong and powerful kingdom." In reference to this symbol, Lord remarks, it 'is a volcanic mountain thrown up from its ancient station at a vast distance, by an explosion of the flaming elements at its base \* \* \* and such most conspicuously were the Vandals under Genseric, who, forced from their native seat by the Hunns, passed through France and Spain into Africa, conquered the Carthaginian territory, established an independent government, and thence, through a long period, harassed the neighboring islands and the Mediterranean shores, by predatory and devastating incursions, interrupting the commerce of the sea, plundering and firing the cities, and slaughtering the inhabitants.'\*

Genseric passed into Africa about A.D. 429 ; † and, in a short time, the whole country from Tangier‡ to Tripoli, was overflowed by the Vandals.§ Genseric was fierce and tyrannical in the extreme. "The writers of that age, who speak of this invasion, agree in painting, in the most lively colors, the horrors with which it was accompanied. It appears that Genseric, whose whole subjects including old men and slaves, did not exceed eighty thousand persons, being resolved to maintain his authority by terror, caused, for this pur-

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\* Lord on Apoc. † Rotteck, vol. ii. p. 53.

‡ Tangier lies on the northwest coast of Morocco, near the Straights of Gibraltar, ; and is a Seaport of Fez, one of the five provinces of that kingdom.

§ Koch's Rev. in Eu. p. 47.

pose, a general massacre to be made of the ancient inhabitants of Africa."\*

" All the coasts of the Mediterranean, particularly that of Italy, Spain and Greece, were plundered ; and felt the scourge of the barbarian ; not one year elapsed without pillage and conflagration. Rome, after the assassination of Valentinian III., experienced the heavy hand of the avenger, who was invited thither by Valentinian's widow, (455). All the succeeding emperors until the fall of the Western Empire, trembled before him. Majorianus alone summoned the courage for a powerful attack ; but Genseric **BURNT HIS FLEET**. A second, and still greater enterprise, fitted out by both empires, under Leo and Anthemius, was **DESTROYED** in the vicinity of Carthage. Genseric, more insolent than before, put the coasts under contribution, as far as Asia, conquered Sicily, with all the islands about Italy, and concluded true peace first with Odoacer (474), who had terminated the Empire of the West-Romans." \* \* \* \* " Genseric was cruel from character, a stranger to every humane sentiment, cold even for sensual enjoyment, desiring the pleasures of tyrants alone, as if born for the scourge of nations. Through him, whose command and example operated destructively, more than by the peculiarity of the nation, the name of the Vandals became *detestable*. For the Germans were only *barbarous* not *inhuman*."†

It will be seen by the above extracts, that the Vandals fought both by land and sea. If the sea in this

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\* Rotteck, vol. ii. p. 54. † Rotteck, vol. iii. p. 54.

connection symbolizes the people, as in Rev. xvii: 15, there was in these wars a perfect fulfilment of this prophecy. The Vandals destroyed the entire Roman dominion in Africa, from the Atlantic on the west to Tripoli ; they also invaded Italy and other portions of the Roman territory. If naval engagements are indicated by the sea, we have a striking fulfilment in this respect. We are informed by Gibbon, that the fleet which sailed from Constantinople to Carthage against the Vandals, consisted of eleven hundred and thirteen ships, and the number of soldiers and mariners exceeded one hundred thousand men. The whole expense of the African campaign amounted to about five millions two hundred thousand pounds sterling. This mighty force landed near Carthage. Genseric requested a truce of five days, and it was granted. "During this short interval, the wind became favorable to the design of Genseric. He manned his largest ships of war with the bravest of the Moors and Vandals, and they towed after them many large barks filled with combustible materials. In the obscurity of the night, these destructive vessels were impelled against the unguarded and unsuspecting fleet of the Romans, who were awakened by the sense of their instant danger. Their close and crowded order assisted the progress of the fire, which was communicated with rapid and irresistible violence ; and the noise of the wind, the crackling of the flames, the dissonant cries of the soldiers and mariners, who could neither command nor obey, increased the horror of the nocturnal tumult. While they labored to extricate themselves from the fire ships, and to save at least a part of the

navy, the galleys of Genseric assaulted them with temperate and disciplined valor, and many of the Romans, who escaped the fury of the flames, were destroyed or taken by the victorious Vandals.\* After the failure of this great expedition, Genseric again became the tyrant of the sea: the coasts of Italy, Greece and Asia were again exposed to his revenge and avarice; Tripoli and Sardinia returned to his obedience; and he added Sicily to the number of his provinces.” The prophetic deleniation of the second trumpet, we conceive, had a perfect fulfilment in the history of the Vandals. From the great destruction of life and property during the wars of Genseric, both by land and sea, we apprehend the Revelator could not have made use of a more appropriate symbol than that of a BURNING MOUNTAIN, to represent the subject.

## THIRD TRUMPET.

“ And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; and the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters because they were made bitter,” (vs. 10, 11).

This star evidently refers to the barbarians, who fought under the standard of Attila. The action of the second trumpet affected the sea; that of the third, the rivers and fountains of waters.

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\* Gibbon, vol. iii. p. 496, 497.

## THE LORD SOON TO COME.

In relation to this symbol, Mr. Lord remarks: "As in a great empire like the Roman, embracing many nations and tribes, the central and most numerous people is to distant and tributary communities, what the sea is to fountains and streams that descend into it; the fountains obviously and rivers on which the meteor fell are representations of communities and tribes at a distance from the Capital, which are perpetually descending towards the centre, and intermixing with the main population, 'Like a meteor descending from the distant regions of the atmosphere, they'—the Hunns—'came from the remote solitudes of Asia. As the elements of the star were soon absorbed by the waters where it fell, so they were wasted, in a large degree, in their disastrous contests with the Visgoths, Franks, and others, and disbanded, and absorbed by the tribes of the Danube: on the death soon after of Attila; 'their war-like youth left without employment by their independence, soon after enlisted, in large numbers, in the Italian armies, and became a scourge alike to the people and rulers, and prepared the way for their subjugation; and the nations around the Alps, like their rivers which have never ceased to flow, have continued from age to age, to make that country their battle-field, and waste it with slaughter.'\*

In 451, "a tide of nations united under the banner of Attila, poured out from the plains of Hungary, through Germany, over the Rhine, into Belgic and

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\* Lord on Apoc. pp. 202, 203.

Celtic Gaul. This army which increased continually as it advanced, consisted of seven hundred thousand barbarians.' But they were defeated with great slaughter.\*

"Not quite a year elapsed before the powerful robber returned, marking his path with destruction." This invasion was directed against Italy, but after taking a number of cities in Lombardy, he returned to Hungary, and soon after this he died.

#### FOURTH TRUMPET.

v. 12. "And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars ; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise."

We understand the events of this Trumpet as having reference to the fall of the Western Empire of Rome, A.D. 476. The Scriptures sometimes represent rulers of communities under the emblem of the sun, moon or stars ; for example, in Gen. xxxvii : 9, 10, referring to the dream of Joseph : "And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more : and behold, the sun and the moon and the eleven stars made obeisance to me. And he told it to his father, and to his brethren : and his father rebuked him, and said unto him, What is this dream that thou hast dreamed ? Shall I

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\* Rotteck, vol. ii. pp. 45, 46.

and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?"

The rebuke of Jacob shows that he perfectly comprehended the bearing of Joseph's dream in respect to the sun, moon and stars making obeisance to him; for he replies, "Shall I, and thy mother, and thy brethren, indeed come to bow down ourselves to thee to the earth"? The patriarchs occupied the position of rulers; the term patriarch being derived from two Greek words, *patria*, family, and *arche*, government, signifying the head or ruler of a family. This name was applied chiefly to those who lived before Moses, who were both Priests and Princes.

The effects of the fourth Trumpet were to be felt in one third of the Empire, and were actually realized in the downfall of the Western Empire, and the subversion of its dependent organizations and institutions. "The two-thirds of the sun, moon and stars, that still shone, were the corresponding governments of the Eastern Empire, which at that period greatly surpassed the other in splendor and strength, and still continued to shed either a brilliant or feeble ray through near a thousand years."

v. 13. "And I beheld, and heard an angel flying through the midst of heaven, saying, with a loud voice, Wo, wo, wo, to the inhabiters of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound!"

This Angel, like the Angel of the fourteenth chapter, symbolizes a body or class of men, although at a different period of time. The Angel brought to view in this verse follows immediately upon, or soon after

the sounding of the Fourth Trumpet. As the Western Empire had fallen, the message of this Angel at a subsequent point of time, evidently denotes an apprehension of a similar overthrow of the Eastern Empire.

It may be well to remark, that the entire Church at this time, or soon after this, was looking for the rise of Antichrist; and in the general expectation, they predicted the overthrow of all existing governments. This was the opinion of Gregory the Great, who filled the pontifical chair, from 590 to 604, as we may learn from the following extracts.

“Our Redeemer, desiring to find us ready, and restrain us from the love of the world, predicted the evils that are to attend its old age, and the calamities that are immediately to precede its termination, that if we are not inclined to regard Him with awe in tranquility, we may at least, when *His judgment is nigh*, feel a fear of being overwhelmed by his strokes. For the Lord had said immediately before the passage to which you have now listened, nation shall *rise* against nation, and kingdom against kingdom; and there shall be great earthquakes, and pestilences, and famines; signs also in the sun, and the moon, and the stars, and on the earth distress of nations, a roaring of the sea, and waves in tumult; some of which events we know have already taken place, and others we fear as nigh; for we see that our times are marked more than all former periods by the rise of nation against nation, and the prevalence among them of calamities. That earthquakes have overwhelmed numerous cities, you learn as often as you hear from other quarters of the world. We have pestilences without cessation. Signs indeed

in the sun, and in the moon, and in the stars, we have not yet beheld ; but that they are not distant, we may infer from the change that has taken place in the air. Indeed, before Italy was given up to be smitten by the Gothic sword, we saw fiery armies battling in the sky, and the blood itself gleaming, which was afterwards shed of the human race. And though no new commotion of the sea has hitherto arisen, yet as most of the signs foretold are already fulfilled, there is no doubt but that the few that remain are to follow. These things we mention that you may be excited to vigilance."

"Behold we now see the events which were predicted. The world is oppressed with new and daily increasing evils. How few remain of the population that was once innumerable, you see ; and yet scourges still daily urge; sudden catastrophies overwhelm, new and unexpected slaughters afflict." \* \* \* \*

"Such debility from fevers has spread among the clergy and people of the city, that scarce a free man or slave remains capable of any service. Of the ravages of the pestilence in the neighboring cities, we daily hear. How Africa is devastated by disease and death, as you are nearer, I presume you are aware. But they who come from the east announce more grievous desolations. As then from all these things you know the general smiting of the world approaches, you ought not to be too much overwhelmed by your personal troubles, but, as becomes the wise and noble, recall every heart to the care of souls, and fear the more as a strict judgment is near."

"Moreover, we wish you to know that the end of

the present world is nigh, and the kingdom of the saints about to come, which is never to end. And as the end of the world approaches, many things impend which had not occurred before, such as changes of the air, terrific appearances in the sky, unseasonable tempests, wars, famines, pestilences, earthquakes, and these signals of the end of the world precede it, that we may be found solicitous for our souls, looking for the hour of death, and prepared for the coming Judge."

"The pestilence and sword ravage the world, nations rise against nation, the whole earth is shaking, the yawning ground is dissolved with its inhabitants; for all the events foretold are accomplished, the king of pride is present, and what ought not to be, an army of priests is prepared for him. Antichrist, the enemy of the Almighty, is nigh."

#### FIFTH TRUMPET.

v. 1. "And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit."

"And I saw a star fall" (or fallen) "from heaven." The star had already fallen when the Revelator saw it; and, agreeably to that idea, Mr. Lord translates the word, *peptokota* "fallen" instead of "fall." Some have supposed that inasmuch as the phraseology is used, "a star fall from heaven," therefore the person or power spoken of must be an apostate. But if our application of the symbol of a star, under the sounding of the third angel, be correct, as applied to the barbarians who fought under the standard of Attila, then, when

the fifth angel sounds, we are to expect a fulfilment analogous to the former; namely, a military chieftain, or chieftains, leading an enormous horde of barbarians to conquest. Says Barnes: "In the fulfilment of this, as in the former case, we look for the appearance of some mighty prince and warrior, to whom is given power, as it were, to open the bottomless pit, and to summons forth its legions. That some such agent is denoted by the star, is evident from the fact, that it is immediately added, that 'to *him*, (the star,) was given the key of the bottomless pit.' It could not be meant that a key would be given to a literal *star*, and we naturally suppose, therefore, that some intelligent being, of exalted rank, and of baneful influence, is here referred to. Angels, good and bad, are often called stars; but the reference here, as in chap. viii: 10, seems to me not to be to angels, but to some mighty leader of armies, who was to collect his hosts, and go through the world in the work of destruction,"\*

v. 2. "And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit."

The doctrines of Mohammed may well be compared to smoke, in contradistinction to the glorious rays of gospel light; and, inasmuch as they were earthly, sensual, and devilish, they are represented as coming from the bottomless pit. "And the sun and the air were darkened," etc. When the fourth trumpet

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\* Barnes' Notes.

sounded, one-third part of the sun is said to have been smitten ; in this case the sun and the air are said to be "darkened." The Saracens through their whole career harassed the Eastern Empire of Rome ; and "in the ten years of the administration of Omar, the Saracens reduced to obedience thirty-six thousand cities, or castles ; and destroyed four thousand churches, or temples of the unbelievers ; and one hundred years after his flight from Mecca, the arms and the reign of his successors extended from India to the Atlantic ocean, over the various and distant provinces, which may be comprised under the names of Persia, Syria, Egypt, Africa and Spain.\*

v. 3. "And there came out of the smoke locusts upon the earth : and unto them was given power, as the scorpions of the earth have power."

"And there came out of the smoke locusts upon the earth." "The smoke ascending from the pit, indicates the erroneous doctrines of Mohammed, as a religious teacher ; and the locusts out of the smoke represent the people that flocked to his standard, in whom was generated the locust-like disposition, which led them to go forth, in innumerable multitudes, from the place of their origin, to other lands : and gave them their scorpion power, and enjoined it as their office to torture idolaters."

v. 4. "And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree ; but only those men

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\* Gib. vol. v. pp. 174, 175.

which have not the seal of God in their foreheads." We have a remarkable fulfilment of this prophecy in the following extract from Gibbon.

"As soon as their numbers were complete, Abubeker ascended the hill, reviewed the men, the horses, and the arms, and poured forth a fervent prayer for the success of their undertaking. In person, and on foot, he accompanied the first day's march; and when the blushing leaders attempted to dismount, the Caliph removed their scruples by a declaration, that those who rode, and those who walked, in the service of religion were equally meritorious. His instructions to the chiefs of the Syrian army were inspired by the warlike fanaticism which advances to seize, and affects to despise the objects of earthly ambition. 'Remember,' said the successor of the prophet, 'that you are always in the presence of God, on the verge of death, in the assurance of judgment, and the hope of paradise. Avoid injustice and oppression, consult with your brethren, and study to preserve the love and confidence of your troops. When you fight the battles of the Lord, acquit yourselves like men, without turning your backs: but let not your victory be stained with the blood of women or children. Destroy no palm-trees, nor burn any fields of corn. Cut down no fruit-trees, nor do any mischief to cattle, only such as you kill to eat. When you make any covenant, or article, stand to it, and be as good as your word. As you go on, you will find some religious persons who live retired in monasteries, and propose to themselves to serve God in that way; *let them alone, and neither kill them nor destroy their monasteries.* And you will

find another sort of people, that belong to the synagogue of satan, who have shaven crowns ; *be sure you cleave their skulls*, till they either turn Mahomedans or pay tribute.''\*\*

"And to them it was given that they should not kill them, but that they should be tormented five months : and their torment *was* as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it : and shall desire to die, and death shall flee from them," (vs. 5, 6).

"And to them it was given that they should not kill them." We are not to understand from this expression that no person should be killed ; but that the churches and communities represented by the men who "have not the seal of God in their foreheads," upon whom this woe fell, should be harassed and tormented during a period of five symbolic months.

No people were ever more tortured than the inhabitants of the Eastern Empire, during the entire history of the Saracen invasion. The churches of Babylonia, Syria, Asia Minor, Northern Africa, Spain, and the Mediterranean Islands, had sanctioned the arrogation of the rights of God by civil and ecclesiastical rulers, turned to the open and zealous worship of relics, saints and images, and sunk to the lowest depths of profanity and debasement : and it was upon these apostates, that God inflicted this signal judgment.

v. 7. "And the shapes of the locusts *were* like unto

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\* Gib. vol. v. pp. 188-190.

horses prepared unto battle ; and on their heads *were* as it were crowns like gold."

This is very much like Joel ii: 3, 4. "A fire devour-*eth* before them ; and behind them a flame burneth: the land *is* as the garden of Eden before them, and behind them a desolate wilderness ; yea, and nothing shall escape them. The appearance of them *is* as the appearance of horses ; and as horsemen so shall they run."

Nothing can be more descriptive of the Arabian horsemen than the above scripture. "The Arabians, too, have in all ages been famous for their horses and horsemanship. Their strength is well known to consist chiefly in their cavalry."

"And on their heads were crowns like gold." It is well known that the Arabians wore yellow turbans or mitres. This was their common head-dress.

"And their faces *were* as the faces of men. And they had hair as the hair of women, and their teeth were as *the teeth* of lions," (vs. 7, 8).

"They had faces like the faces of men, and they had hair as the hair of women." "The Arabians wore their beards, or at least mustachos, as men ; while the hair of their heads was flowing or plaited like that of women ; as Pliny,\* and other ancient authors testify."† "And their teeth were as the teeth of lions." "That is, strong to devour."

The same idea is presented in Joel i: 6 ; "For a

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\* Plin. Nat. His. L. 6, c. 28.

† New. Proph. p. 485.

nation is come upon my land, strong, and without number, whose teeth *are* the teeth of a lion, and he hath the cheek teeth of a great lion."

v. 9. "And they had breastplates, as it were breastplates of iron ; and the sound of their wings *was* as the sound of chariots of many horses running to battle."

"By their breastplates I understand shields, which the Turks carried in their battles ; and history tells us that when they charged an enemy, they made a noise upon them like the noise of chariot wheels."\* "And the sound of their wings was as the sound of chariots of many horses running to battle."

In Joel ii : 5, we read, "Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle-array."

v. 10. "And they had tails like unto scorpions, and there were stings in their tails : and their power *was* to hurt men five months."

"And they had tails like unto scorpions." "The Turkish horsemen had each a cimeter, which hung in a scabbard at their waist, that they used in close combat, after they had discharged their javelins, with which they were very expert, severing a man's or even a horse's head at a blow."†

"And their power was to hurt men five months." This is evidently prophetic time ; and, according to Bible reckoning, each day symbolizes a year. As there

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\* Mill. Lec. p. 119. † Ibid.

are thirty days in a month, (Hebrew time,) in five months there are one hundred and fifty days (years.) The period of time, therefore, during which they were to torment men, was one hundred and fifty years. It was within this period, that the Saracens made their principal conquests. Some writers commence this prophetic period in A.D. 612, and end it when the foundation of Bagdad was laid in 762. But that is evidently too early for the commencement of the period. Neither Mohammed, nor his followers, if he had any, possessed the power to torment men for years after this. There seems a higher probability that it commenced at the battle of Beder, in A.D. 623; since what is termed the meal-war commenced in 624. One hundred and fifty years from this point extends to A.D. 774, when Almonsur died; "and it is FROM THIS TIME that the ARABIAN HISTORY assumes an ENTIRELY DIFFERENT CHARACTER." Between A.D. 624, and A.D. 774, they conquered "Palestine, Syria, both Armenias, almost all Asia Minor, Persia, India, Egypt, Numidia, all Barbary, even to the river Niger, Portugal, Spain."

From this time, A.D. 774, the Saracens made no more such rapid and amazing conquests as before, engaging only in ordinary wars like the other nations of the earth. Here their power and glory began to decline; and their Empire, by little and little, to moulder away; then they had no longer, like the prophetic locusts, ONE KING OVER THEM. Spain was lost to the Caliphate, A.D. 755.\*

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\* Ockley, p. 502.

This closes up the fifth trumpet, and the first woe. The character of the events under this trumpet distinguishes them from all the events under the preceding trumpets, the history of which is to be found among the annals of the Saracens.

#### SIXTH TRUMPET.

“And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God. Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates,” (vs. 13, 14).

“And I heard a voice from the four horns of the golden altar.” “Such a voice proceeding from the four horns of the golden altar, is a strong indication of the divine displeasure; and plainly intimates that the sins of men must have been very great, when the altar, which was their sanctuary and protection, called aloud for vengeance.”

“Loose the four angels.” An angel, in Revelation, symbolizes some agency employed by providence, to accomplish a specific work; and the nature and character of the agency, or instrumentality thus employed, is determined by the nature of the specific work to be accomplished; and inasmuch as their work is defined to be “to slay a third part of men” by fire, and smoke, and brimstone, (gun powder,) we apprehend the agencies employed are military organizations: and as there were in the vicinity of the Euphrates, at this time, four departments of the Ottoman Empire, or, as they were denominated, four Sul-

tanies, which constituted the main body of the Empire, and actually performed the work assigned to the four angels, having changed the mode of warfare by the introduction of fire-arms, we, in common with the great mass of commentators, understand these four Sultanies to be symbolized by "the four angels" "bound in the great river Euphrates." The first of these powerful Sultanies was under the dominion of the Seljukides. This roving tribe, which took its name from Seljuk, a Mussulman Turk, after having wandered for some time with their flocks in Transoxiana, passed the Jihon to seek pasturage in the province of Chorasan. Reinforced by new Turkish colonies from Transoxiana, this coalition became, in a little time, so powerful, that Togrul Bey, grandson of Seljuk, had the boldness to cause himself to be proclaimed Sultan in the city of Niesabur, the capital of Chorasan, and formally announced himself as a conqueror (1038). This prince, and the Sultans, his successors, subdued, by degrees, most of the provinces in Asia, which formed the caliphate of Bagdad.\*

"Another" (Sultany) "at Damascus, founded by Tagjuddaulas or Ducas, in the year 1079: a third at Aleppo, founded by Sjarfuddaulas or Melech in the same year 1079; and the fourth at Iconium in Asia Minor, founded by Sedjuddaulas or Cutlu Musef, or his son, in the year 1080; these four Sultanies subsisted several years afterwards, and the Sultans were bound and restrained from extending their conquests further than the territories and countries adjoining to

the river Euphrates, primarily by the good Providence of God, and secondarily by the crusades or expeditions of the European Christians in the holy land, in the latter part of the eleventh, and in the twelfth and thirteenth centuries." Nay the European Christians took several cities from them, and confined them within narrower bounds. But when an end was put to the Crusades, and the Christians totally abandoned their conquests in Syria and Palestine, as they did in the latter part of the thirteenth century; then the four angels on the river Euphrates were loosed."\*

It would appear from the above, that these immense hordes of barbarians were included under four heads, or civil departments of the Ottoman Empire, answering to the four symbolic Angels. Gibbon, in speaking of the divisions of the Seljukian Empire on the death of Malek Shah, about A.D. 1092, says: "The greatness and unity of the Turkish Empire expired in the person of Malek Shah. His vacant throne was disputed by his brother and his four sons, and after a series of civil wars, the treaty which reconciled the surviving candidates confirmed a lasting separation in the Persian dynasty, the eldest and principal branch of the house of Seljuk. The three younger dynasties were those of Kerman," (a Province of Syria,) of "Syria, and of Rouna.† The first of these commanded an extensive, though obscure, dominion on the shores of the Indian

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\* New. Proph. p. 489.

† Roun, that is, the kingdom of the Romans, a name given to Natolia (a Province of Turkey,) by Solyman, Sultan of the Turks.

Ocean ; the second expelled the Arabian Princes of Aleppo and Damascus ; and the third, our peculiar care, invaded the Roman Provinces of Asia Minor. The generous policy of Malek, contributed to their elevation ; he allowed the Princes of his blood, even those whom he had vanquished in the field, to seek new kingdoms, worthy of their ambition ; nor was he displeased that they should draw away the more ardent spirits, who might have disturbed the tranquility of his reign. As the supreme head of his family and nation, the great Sultan of Persia commanded the obedience and tribute of his royal brethren : the thrones of Kerman and Nice, of Aleppo and Damascus ; the Atabeks, and emirs of Syria and Mesopotamia, erected their standards under the shadow of his sceptre ; and the hordes of Turkmans overspread the plains of the Western Asia. After the death of Malek, the bands of union and subordination were relaxed and finally dissolved ; the indulgence of the house of Seljuk invested their slaves with the inheritance of kingdoms ; and, in the oriental style, a crowd of Princes arose from the dust of their feet.”\*

“Here it is observable, that at the period when the Turkman hordes were about to precipitate themselves on Europe, and to advance to the destruction of the Eastern Empire, we have distinct mention of four great departments of the Turkish power : the original power that had established itself in Persia, under Malek Shah, and the three subordinate powers that sprung out of

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\* Gib. Vol. v, pp. 523, 524.

that of Kerman, Syria, and Roum. It is observable, (a) that this occurs at the period when that power would appear in the East, as advancing in its conquests to the West; (b) that it was in the vicinity of the great river Euphrates; (c) that it never before occurred—the Turkish power having been before united as one; and (d) that it never afterwards occurred—for, in the words of Mr. Gibbon, “after the death of Malek, the bands of union and subordination were relaxed and finally dissolved.” It would not be improbable, then, to look on this one mighty power as under the control of four spirits that were held in check in the East, and that were prepared to pour their energies on the Roman Empire.”

v. 15. “And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.”

“And the four angels were loosed, which were prepared.”

“That is, arranged—made ready—as if by some previous discipline—for some mighty enterprise.”

The Turks had been prevented from accomplishing their design—that of conquering Constantinople, and of overturning the Eastern Empire; 1 when the government was sufficiently powerful to repel their attacks; 2 by the armies of the Crusaders, or the expeditions of European Christians to the holy land, in the eleventh, twelfth and thirteenth centuries, by which they were deprived of many cities and countries, and thus confined within narrow limits. “But when an end was put to the Crusades, and the Christians totally abandoned their conquests in Syria

and Palestine ;" and when an end was put to the internal dissensions among the Turks, and they had established a kingdom, embracing together all the countries of the East, and constituting this, by far the most mighty nation on the globe ; they were prepared, or ready to accomplish their mission ; and being let loose they were to go forth, for an hour, a day, a month and a year, to slay the third part of men, who adored the creature rather than the Creator, and bowed to gods of wood and stone, instead of worshipping the God that made heaven and earth. " In 1449, Constantine Deacosses, being entitled to the throne of Constantinople by the death of John Paleologus, did not venture to take possession till he had sent ambassadors, and gained the consent of Amurath, Turkish Sultan. From this fact Ducas, the historian, counts Paleologus as the last Greek Emperor — for he did not consider as such, a Prince who did not dare to reign without permission of his enemy." The above epoch, 1449, is the point, evidently, from which we are to date the departure of the supremacy of the Eastern Empire. And this, as we shall see in the sequel, corresponds with the measurement of time given in this chapter.

v. 16. " And the number of the army of the horsemen *were* two hundred thousand thousand : and I heard the number of them."

This is literally myriads of myriads ; and can only apply to the Turks. Gibbon speaking of them, says : " The myriads of Turkish horsemen overspread a frontier of six hundred miles, from Tauris to Erzeroum.\*

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\* Gib. Vol. v, p. 512.

This event referred to by Gibbon took place about A.D. 1050, yet it serves to show, that the Turks, above all other nations, have been famous for their cavalry. That the Apostle, in speaking of the two hundred thousand thousand, referred to the *whole number* of horsemen during the three hundred and ninety-one years, is evident, if we take it literally. "It has been suggested by Daubuz, that in this there may be probably an illusion to the Turkman custom of numbering by *tomans*, or *myriads*. This custom, it is true, has existed elsewhere, but there is probably none with whom it has been so familiar, as with the Tartars and Turks.

In the Seljukian age, the population of Samarcand was stated at seven *tomans*, (*myriads*), because it could send out seventy thousand warriors. The dignity and rank of Tamerlane's father and grandfather, was thus described ; that, 'they were the hereditary chiefs of a toman, or ten thousand horse-a *myriad*,' (Gib. vol. vi, p. 248). So that it is not without his usual propriety of language, that Mr. Gibbon speaks of the *myriads* of Turkish horse, or of the cavalry of the earlier Turks of Mount Altai, 'being both men and horses proudly computed by *myriads*.'

v. 17. "And thus I saw the horses in the vision, and them that sat on them, having breast-plates of fire, and of jacinth, and brimstone : and the heads of the horses were as the heads of lions ; and out of their mouths issued fire, and smoke, and brimstone."

"Having breast-plates of fire, and of jacinth and brimstone."

"The meaning of the whole, then, is, that these horsemen appeared to be clad in a peculiar kind of armor—armor that shone like fire, mingled with blue and yellow.\*

"And out of their mouths issued fire, and smoke, and brimstone."

The Turkish cavalry, at this time made use of FIRE ARMS, in the discharge of which they leaned forward, placing the gun, or pistol, at the right of their horses' heads, which, in the vision, appeared to the Revelator as if fire, smoke, and brimstone proceeded from the mouth of the beasts on which they rode.

Gibbon, speaking of the invention and use of gunpowder, says:

"The chemists of China, or Europe, had found, by casual or elaborate experiment, that a mixture of salt-petre, sulphur, and charcoal, produces, with a spark of fire, a tremendous explosion. It was soon observed that if the expansive force were compressed in a strong tube, a ball of stone or iron might be expelled with irresistible and destructive velocity. The precise era of the invention and application of gunpowder is involved in doubtful traditions and equivocal language; yet we may clearly discern, that it was known before the middle of the fourteenth century; and that before the end of the same, the use of artillery in battles and seiges, by sea and land, was familiar to the States of Germany, Italy, Spain, France and England. The priority of nations is of small account; none could derive

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\* Barnes' Notes.

any exclusive benefit from their previous or superior knowledge ; and in the common improvement, they stood on the same level of relative power and military science. Nor was it possible to circumscribe the secrets within the pale of the church ; it was disclosed to the Turks by the treachery of apostates and the selfish policy of rivals ; and the Sultans had sense to adopt, and wealth to reward, the talents of a christian engineer. The Genoese, who transported Amurath into Europe, must be accused as his preceptors ; and it was probably by their hands that his cannon was cast and directed at the seige of Constantinople. The first attempt was indeed unsuccessful ; but in the general warfare of the age, the advantage was on *their* side, who were most commonly the assailants ; for a while the proportion of the attack and defence was suspended, and this thundering artillery was pointed against the walls and towers which had been erected only to resist the less potent engines of antiquity. By the Venetians the use of gunpowder was communicated without reproach to the Sultans of Egypt and Persia, their allies against the Ottoman power ; the secret was soon propagated to the extremities of Asia ; and the advantage of the European was confined to his easy victories over the savages of the new world.”\*

Again, respecting the implements of destruction that were used at the siege of Constantinople, Gibbon says :

“ Among the implements of destruction, he studied

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\* Gib. vol. vi. pp. 288-290.

with peculiar care, the recent and tremendous discovery of the Latins; and his artillery surpassed whatever had yet appeared in the world. A founder of cannon, a Dane or Hungarian, who had been almost starved in the Greek service, deserted to the Moslems, and was liberally entertained by the Turkish Sultan. Mahomet was satisfied with the answer to his first question, which he eagerly pressed on the artist. 'Am I able to cast a cannon capable of throwing a ball or stone of sufficient size to batter the walls of Constantinople? I am not ignorant of their strength; but were they more solid than those of Babylon, I could oppose an engine of superior power; the position and management of that engine must be left to your engineers.' On this assurance a foundry was established at Adrianople; the metal was prepared; and at the end of three months, Urban produced a piece of brass ordnance of stupendous, and almost incredible magnitude; a measure of twelve palms is assigned to the bore; and the stone bullet weighed above six hundred pounds. A vacant place before the new palace was chosen for the first experiment; but to prevent the sudden and mischievous effect of astonishment and fear, a proclamation was issued that the cannon would be discharged the ensuing day. The explosion was felt or heard in a circuit of a hundred furlongs; the ball, by the force of gunpowder was driven above a mile; and on the spot where it fell, it buried itself a fathom deep in the ground. For the conveyance of this destructive engine, a frame or carriage of thirty wagons was linked together and drawn by a team of sixty oxen; two hundred men on both sides were sta-

tioned to poise and support the rolling weight ; two hundred and fifty workmen marched before to smooth the way and repair the bridges ; and near two months were employed in a laborious journey of one hundred and fifty miles.”\*

Again, “The incessant volleys of lances and arrows were accompanied with the smoke, the sound, and the fire of their musketry and cannon. Their small arms discharged at the same time either five, or even ten, balls of lead, of the size of a walnut ; and, according to the closeness of the ranks and the force of the powder, several breastplates and bodies were transpierced by the same shot.” \* \* \* \*

The great cannon of Mahomet has been separately noticed ; an important and visible object in the history of the times ; but that enormous engine was flanked by two fellows almost of equal magnitude ; the long order of the Turkish artillery was pointed against the walls ; fourteen batteries thundered at once on the most accessible places ; and of one of these it is ambiguously expressed, that it was mounted with one hundred and thirty guns, or that it discharged one hundred and thirty bullets.”†

Again, “A circumstance that distinguishes the siege of Constantinople is the reunion of the ancient and modern artillery. The cannon were intermingled with the mechanical engines for casting stones and darts ; the bullet and the battering ram were directed against

\* Gib. Vol. vi, pp. 379-380.

† Vol. vi, pp. 388-389.

the same walls : nor had the discovery of gunpowder superseded the use of the liquid and unextinguishable fire."\*

Again, "From the lines, the galleys, and the bridge, the Ottoman artillery thundered on all sides : and the camp and city, the Greeks and the Turks, were involved in a cloud of smoke which could only be dispelled by the final deliverance or destruction of the Roman Empire."

When we reflect on the siege of Constantinople, as given in these extracts from Gibbon, an avowed infidel, we are led to exclaim, **TRUE IS THE WORD OF THE LORD.**

"By these three was the third part of men killed, by the fire, by the smoke, and by the brimstone, which issued out of their mouths.

"For their power is in their mouth, and in their tails : for their tails *were* like unto serpents, and had heads, and with them they do hurt," (vs. 18, 19).

"By these three were the third part of men killed." The immense loss of human life and property, during the sounding of the sixth trumpet, completely fulfilled this prediction.

"For their power is in their mouths, and in their tails."

"In the Turkish hordes there was *something*, whatever it was, that naturally suggested *some* resemblance to serpents. Of the Turkmans, when they began to spread their conquests over Asia, in the eleventh cen-

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\* Gib. Vol. vi, p. 390. Ibid. 400.

tury, and an effort made to rouse the people against them, Mr. Gibbon makes the following remark: 'Mas-soud, the son and successor of Mahmoud, had too long neglected the advice of his wisest Omrahs.

'Your enemies,' [the Turkmans,] they repeatedly urged, 'were, in their origin a swarm of ants ; they are now little snakes ; and unless they be instantly crushed, they will acquire the venom and magnitude of serpents.' " It is a remarkable fact that the horse's tail is a well-known Turkish standard—a symbol of office and authority. " The Pashas are distinguished, after a Tartar custom, by three horse tails on the side of their tents, and receive by courtesy the title of *beyler beg*, or prince of princes. The next in rank are the pashas of two tails, the beys, who are honored with one tail." — *Ed. Ency. Art. Turkey.*

In the times of their early warlike career, the principal standard was once lost in battle, and the Turkman commander, in default, cut off his horse's tail, lifted it on a pole, made it the rallying ensign, and so gained the victory." So Tournefort, in his Travels, states. The following is Ferraria's account of the origin of this ensign : " An author, acquainted with their customs, says, that a general of theirs, not knowing how to rally his troops that had lost their standards, cut off a horse's tail, and fixed to the end of a spear ; and the soldiers rallying at that signal, gained the victory." \* \* \* The meaning of the passage where it is said that 'their power is in their tails,' would seem to be, that their tails were the symbol or emblem of their authority—as in fact the horses' tail is in the appointment of a Pasha. The image before the mind of John would seem to

have been, that he saw the horses belching out fire and smoke, and what was equally strange, he saw that their power of spreading desolation was connected with the tails of horses. Any one looking on a body of cavalry with such banners or ensigns, would be struck with this unusual and remarkable appearance, and would speak of their banners as concentrating and directing their power." \*

"And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts," (vs. 20, 21).

"And the rest of the men," that is, those who survived. It will be remembered, that this woe was to fall upon and "slay the third part of men." The other two thirds remain; yet "they repented not to give Him glory." This is indeed a startling description of the moral condition of the world, drawn by the divine hand; succinct and graphic, but fearfully true. The awful calamities shadowed forth by the woe Trumpets, in two distinct series of events, have fallen upon the world in consequence of their alienation from God, and departure from His truth; but as they have failed of the designed effect, another series is impending which will ultimately sweep away the votaries of sin, and cleanse the earth from its pollution. These events are to trans-

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\* Barnes' Notes, Rev. p. 268.

pire at the sounding of the seventh Trumpet, when God will destroy all them that "destroy" or pollute "the earth." To the consideration of these crowning events of the Trumpets, involving the great catastrophe of the world, and the final deliverance of the saints, by consummating their hope in the kingdom of God, we now proceed.

"The specified time for the continuance of Turkish or Mahometan power over the Greeks, was an hour, day, month, and year. A *prophetic* year, three hundred and sixty days; a month, thirty days; one day; and an hour, or the twenty-fourth part of a day. Three hundred and sixty, the number of days in a prophetic year, divided by twenty-four, the number of hours in a day, gives us fifteen days. Three hundred and ninety-one years and fifteen days. Commencing in 1449, the period would end August 11th, 1840. Judging from the manner of the commencement of the Ottoman supremacy, that it was by a voluntary acknowledgment on the part of the Greek Emperor, that he only reigned by permission of the Turkish Sultan, we should naturally conclude that the fall or departure of the Ottoman independence would be brought about in the same way; that at the end of the specified period, *the Sultan would voluntarily surrender his independence into the hands of the Christian powers from whom he received it.*

I SHALL NOW PASS TO THE QUESTION, HAS THAT SUPREMACY DEPARTED FROM THE MAHOMETANS INTO CHRISTIAN HANDS, SO THAT THE TURKS NOW EXIST AND REIGN BY THE SUFFERANCE AND PERMISSION OF THE CHRISTIAN POWERS, AS THE CHRISTIANS DID FOR SOME TWO OR THREE YEARS BY THE PERMISSION OF THE TURKS?

*First testimony.*—The following is from Rev. Mr. Goodell, Missionary of the American Board at Constantinople, addressed to the Board, and by them published in the Missionary Herald for April, 1841, p. 160:—

“The power of Islamism is broken forever; and there is no concealing the fact, even from themselves. They exist now from mere sufferance. And though there is a mighty effort made by the Christian governments to sustain them, yet at every step they sink lower and lower with fearful velocity. And though there is a great endeavor made to graft the institutions of civilized and Christian countries upon the decayed trunk, yet the very root itself is fast wasting away by the venom of its own poison. How wonderful it is, that, when all Christendom combined together to check the progress of Mahomedan power, it waxed exceedingly great, in spite of every opposition; and now, when all the mighty potentates of Christian Europe, who feel fully competent to settle all the quarrels, and arrange all the affairs of the whole world, are leagued together for its protection and defence, down it comes, in spite of all their fostering care.”

*Another witness.*—Rev. Mr. Balch, of Providence, R. I., in an attack on Mr. Miller for saying that the Ottoman Empire fell in 1840, says:—

“How can an honest man have the hardihood to stand up before an intelligent audience, and make such an assertion, when the most authentic version of the change of the Ottoman Empire is, that it has not been on a better foundation in fifty years, for it is now re-er-

ganized by the European kingdoms, and is honorably treated as such."

"But how does it happen that Christian Europe re-organized the government? What need of it, if it was disorganized? If Christian Europe has done this, then it is now, to all intents and purposes, a Christian government, and is only ruled nominally by the Sultan as their vassal.

"This testimony is more valuable for having come from an opponent. We could not have selected and put together words more fully expressive of the idea of the present state of the Ottoman Empire. It is true, the Christian governments of Europe have re-organized the Turkish Empire, and it is their creature. From 1840 to the present time, the Ottoman has been under the dictation of the great powers of Europe; and scarcely a measure of that Government has been adopted and carried without the interference and dictation of the allies; and that dictation has been submitted to by them.

"It is in this light politicians have looked upon the government since 1840, as the following item will show:

"The London Morning Herald, after the capture of St. Jean d'Acre, speaking of the state of things in the Ottoman Empire, says: "We (the allies) have conquered St. Jean d'Acre. We have dissipated into thin air the *prestige* that lately invested, as with a halo, the name of Mehemet Ali. We have, in all probability, destroyed forever the power of that hitherto successful ruler. *But have we done aught to restore strength to the Ottoman Empire?* WE FEAR NOT. WE FEAR THAT THE

**SULTAN HAS BEEN REDUCED TO THE RANK OF A PUPPET ; AND THAT THE SOURCES OF THE TURKISH EMPIRE'S STRENGTH ARE ENTIRELY DESTROYED.**

"If the supremacy of the Sultan is hereafter to be maintained in Egypt, it must be maintained, we fear, by the *unceasing intervention* of England and Russia."

**WHEN DID MAHOMMEDAN INDEPENDENCE IN CONSTANTINOPLE DEPART ?** In order to answer this question understandingly, it will be necessary to review briefly the history of that power for a few years past.

For several years the Sultan had been embroiled in war with Mehemet Ali, Pacha of Egypt. In 1838, there was a threatening of war between the Sultan and his Egyptian vassal. Mehemet Ali Pacha, in a note addressed to the foreign consuls, declared that in future he would pay no tribute to the Porte, and that he considered himself independent sovereign of Egypt, Arabia and Syria. The Sultan, naturally incensed at this declaration, would have immediately commenced hostilities, had he not been restrained by the influence of the foreign ambassadors, and persuaded to delay. This war, however, was finally averted by the announcement of Mehemet, that he was ready to pay a million of dollars, arrearages of tribute which he owed the Porte, and an actual payment of \$750,000, in August of that year.

In 1839, hostilities again commenced, and were prosecuted, until, in a general battle between the armies of the Sultan and Mehemet, the Sultan's army was completely cut up and destroyed, and his fleet taken by Mehemet, and carried into Egypt. So completely had the Sultan's fleet been reduced, that, when

hostilities commenced in August, he had only two first rates and three frigates as the sad remains of the once powerful Turkish fleet. This fleet Mehemet positively refused to give up and return to the Sultan, and declared, that if the powers attempted to take it from him he would burn it.

"In this posture affairs stood, when, in 1840, England, Russia, Austria and Prussia interposed, and determined on a settlement of the difficulty, for it was evident, if let alone, Mehemet would soon become master of the Sultan's throne.

"The following extract from an official document, which appeared in the *Moniteur Ottoman*, August 22, 1840, will give an idea of the course of affairs at this juncture. The conference spoken of was composed of the four powers above named, and was held in London, July 15, 1840: "Subsequent to the occurrence of the disputes alluded to, and after the reverses experienced, as known to all the world, the ambassadors of the great powers at Constantinople, in a collective official note declared that their governments were unanimously agreed upon taking measures to arrange the said differences. The Sublime Porte, with a view of putting a stop to the effusion of Mussulman blood, and to the various evils which would arise from a renewal of hostilities, *ACCEPTED the intervention of the great powers.*"

Here was certainly a voluntary surrender of the question into the hands of the great powers. But it proceeds :

"His Excellency, Sheikh Effendi, the Bey Likgis, was therefore despatched as plenipotentiary, to represent the Sublime Porte at the conference which took

place in London, for the purpose in question. It having been felt that all the zealous labors of the conferences of London in the settlement of the Pacha's pretensions were useless, and that the only way was to have recourse to coercive measures to reduce him to obedience, in case he persisted in not listening to pacific overtures, the powers have, together with the OTTOMAN PLENIPOTENTIARY, drawn up and signed a treaty, whereby the *Sultan* offers the Pacha the hereditary government of Egypt, and all that part of Syria extending from the gulf of Suez, to the lake of Tiberias, together with the province of Acre, for life; the Pacha, on his part, evacuating all other parts of the Sultan's dominions now occupied by him, and returning the Ottoman fleet. A certain space of time has been granted him to accede to these terms; and, as the proposals of the Sultan and his allies, the four powers do not admit of any change or qualification, if the Pacha refuse to accede to them, it is evident that the evil consequences to fall upon him will be attributable solely to his own fault.

"His Excellency, Rifat Bey, Musleshar for foreign affairs, has been despatched in a government steamer, to Alexandria, to communicate the ultimatum to the Pacha." From these extracts it appears:

1. That the Sultan, conscious of his own weakness, did voluntarily accept the intervention of the great Christian powers of Europe, to settle his difficulties, which he could not settle himself.
2. That they (the great powers) were agreed on taking measures to settle the difficulties.
3. That the ultimatum of the London conference

left it with the Sultan to arrange the affair with Mehemet, if he could. The Sultan was to offer to him the terms of settlement, so that if Mehemet accepted the terms, there would still be no actual intervention of the powers between the Sultan and the Pacha.

4. That if Mehemet rejected the Sultan's offer, the ultimatum admitted of no change or qualification ; *the great powers* stood pledged to coerce him into submission. So long, therefore, as the Sultan held the ultimatum in his own hands, he still maintained the independence of his throne. But that document once submitted to Mehemet, and it would be forever beyond his reach to control the question. It would be for Mehemet to say whether the powers should interpose or not.

5. The Sultan did despatch Rifat Bey, in a government steamer, (which left Constantinople, August 5,) to Alexandria, to communicate to Mehemet the ultimatum.

This was a voluntary governmental act of the Sultan. *The question now comes up, WHEN WAS THAT DOCUMENT PUT OFFICIALLY UNDER THE CONTROL OF MEHEMET ALI ?*

The following extract of a letter from a correspondent of the *London Morning Chronicle*, of Sept. 18, 1840, dated "Constantinople, August 27, 1840," will answer the question :

"By the French steamer of the 24th, we have advices from Egypt to the 16th. They show no alteration in the resolution of the Pacha. Confiding in the valor of his Arab army, and in the strength of the fortifications which defend his capital, he seems deter-

mined to abide by the last alternative ; and as recourse to this, therefore, is now inevitable, all hope may be considered as at an end of a termination of the affair without bloodshed. Immediately on the arrival of the Cyclops steamer with the news of the convention of the *four powers*, Mehemet Ali, it is stated, had quitted Alexandria, to make a short tour through lower Egypt.

The object of his absenting himself at such a moment being partly to avoid conferences with the European consuls, but principally to endeavor by his own presence to arouse the fanaticism of the Bedouin tribes, and facilitate the raising of his new levies. During the interval of this absence, the *Turkish government steamer*, WHICH HAD REACHED ALEXANDRIA ON THE 11TH, WITH THE ENVOY RIFAT BEY ON BOARD, had been, by his orders, placed in quarantine, and she was not released from it till the 16th.

Previous, however, to the Porte's leaving, and on the very day on which he had been admitted to pratique, the above named functionary had had an audience of the Pacha, and had communicated to him the command of the Sultan, with respect to the evacuation of the Syrian Provinces, appointing another audience for the next day, when, in the presence of the counsels of the European powers, he would receive from him his definite answer, and inform him of the alternative of his refusing to obey ; giving him the ten days which have been allotted him by the convention, to decide on the course he should think fit to adopt."

According to the foregoing statement, the ultimatum was officially put into the power of Mehemet Ali, and was

*disposed of by his orders, namely: sent to quarantine on THE ELEVENTH DAY OF AUGUST, 1840."*

And in an extract from a letter, written by the same author, dated "Constantinople August 12," we read: "The eleventh of August, the Sultan applied in his own capital, to the ambassadors of four *Christian nations* to know the measures which were to be taken in reference to a circumstance vitally affecting his Empire; and was only told that 'provision had been made,' but he could not know what it was; and that he need give himself no alarm '*about any contingency which might afterwards arise!*'"

From that time, then, *they*, and not *he*, would manage that.

Where was the Sultan's independence that day? GONE. Who had the supremacy of the Ottoman Empire in their hands? *The Great Powers.*

*According to previous calculation, therefore, OTTOMAN SUPREMACY did depart on the ELEVENTH DAY OF AUGUST, into the hands of the great Christian powers of Europe.\**

#### SEVENTH TRUMPET.

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.

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\* Litch's Prophetical Ex. pp. 188-199.

And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail," (Chap. xi: 15-19).

\* "As there is so general an agreement among commentators in relation to six of the series of Trumpets, that have, as we believe, already sounded, their concurring testimony being that the events under those six Trumpets have transpired in the history of the world, and that those under the seventh are to be immediately expected, it becomes a question of momentous concern, what is the nature of the impending scenes? What events are about to burst, in their awful sublimity, upon a slumbering world? Is it a universal triumph of the Gospel, the conversion of the

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\* On this subject of the seventh Trumpet, we insert an extract from the pen of J. Merriam.

heathen, and the diffusion of liberty and equal rights, and spiritual blessings over all the earth? Or is it the personal appearing of our King, the resurrection of the dead, and the glorification of the righteous in the kingdom of God?

The first annunciation we have of the seventh trumpet is in Rev. viii: 13 — “Wo, wo, WO, to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels which are yet to sound.” Now the proper method of settling the import of a passage in holy writ, is a reference to biblical usage, and the common acceptation of language among men. We inquire, therefore, what is a wo? “Wo unto the wicked! it shall be ill with him,” — Isa. iii: 11. This settles the point, that a wo is a judgment denounced. Says Brown: “Wo denotes a *heavy calamity*.” Says B. B. Edwards, “It implies a malediction,” that is, a curse. Now the advocates of the popular theology claim that no convulsion or catastrophe is requisite, to change the order of things, but that the means of grace in their ordinary operation, are designed of God to renovate the world. Taking this view we inquire, what is this fearful judgment impending over a wicked world, through which “it shall be ill with them; for the reward of their hands shall be given them?”

What is the “*heavy calamity*,” the appalling curse, denounced on ungodly men? surely it is not the balm of Gilead, to be applied to their every wound; it is not the light of the Gospel bursting in splendor over all the earth, filling the whole world with “the knowledge of God as the waters cover the seas.” There are some in our day, that apply the threatenings of God in the

abstract, and not in the concrete, contending for the punishment of sin, but absolution of the transgressor; but how an evangelical Christian can distort the threatenings of God into promises, and convert the denunciations of wo into the crowning blessing of the world, I am unable to conceive.

2. The next allusion to the seventh trumpet is the declaration of the angel, under the solemn sanction of an oath, that "in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished."

What is the mystery of God? When our Lord expounded to the disciples the parable of the sower, he told them they were permitted to know the "mystery of the kingdom of God." This parable was a development of the gospel economy, which of course will then be finished. The term mystery, as used in Scripture, refers not to the marvellous, but to the hidden; hence, Paul speaks of "the gospel, as the preaching of Jesus Christ, according to the revelation of *the mystery*, which was kept *secret* since the world began, but now is made manifest; and, by the Scriptures of the prophets,—made known to all nations, for the obedience of the faith," Rom. xvi: 25, 26. Again, "Whereby when ye read ye may understand my knowledge of the mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets, by the Spirit, that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by *the gospel*." I might proceed to quote all the passages in the New Testament, where the mystery of God is

spoken of ; but the above will be sufficient. Wherever the term "mystery of God," "mystery of Christ," etc., occurs, with the definite article prefixed, it always embodies the elements of the Gospel ; and is no more nor less than the glorious doctrine of salvation by grace, through faith, now, for the first time, openly promulgated both to Jews and Gentiles. If, then, the economy of grace is to be "finished," the whole work of saving men by the preaching of the Gospel, ended, when the seventh trumpet shall begin to sound, why please ourselves with an idea of the glorious triumphs of the Gospel, after God declares the dispensation of mercy shall be *finished*? Why anticipate the greatest ingathering of souls after the summer is past and the harvest ended ? Confident I am, that nothing else can be made of the revelation of the mystery, in the apostolic age, but the dawn of the Messianic dispensation, or Gospel day, to be closed when the mystery of God shall be finished, at the sounding of the seventh trumpet.

3. The next point presented is this : "And the seventh angel sounded ; and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ," (Rev. xi : 15.) Now, how does it happen that this is the only item quoted by the advocates of a temporal millennium to prove their theory ? Why do they maintain an unbroken silence in relation to other points ; that it is a woe trumpet, that the mystery of God shall then be finished, etc. ? The answer to this question is doubtless found in the fact, that this is the only item which appears to favor that view ; for if the governments of

earth are still to remain *kingdoms*, in the plural, we could not well interpret this to represent the kingdom of God. But the term *kingdoms* occurring the second time, is inserted by the translators. The literal rendering is this: The *kingdoms* of this world are become our Lord's and his Christ's. Thus the literal reading of the text harmonizes perfectly with the personal advent. It is, as if I should say, the *kingdoms* of England, Scotland, and Ireland, are become Queen Victoria's; or, in other words, that she is the ruling monarch, and sways the sceptre of government over different realms; which, being united, now constitute, not her *kingdoms*, but kingdom. Just so in this case. The governmental authority is transferred from the monarchs of this world, and vested in Him "whose right it is." Thus the *kingdoms* of this world, being subject to the Messianic reign, constitute that kingdom, which is to extend "from sea to sea, and from the river unto the ends of the earth." Now the kingdom is the Lord's, (Ob. xxi). "And the Lord shall reign over them, in Mount Zion, from henceforth even forever. And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion, the kingdom shall come to the daughter of Jerusalem," (Mic. iv: 7, 8). But when will this kingdom be organized? Certainly not in an absolute and appropriate sense, in the present evil world; while the Nobleman has gone into a far country to obtain that kingdom;—while the subjects of that happy reign, for the most part, lie sleeping in the dust;—while the territory is usurped by "the Prince of the power of the air, the spirit that now worketh in the

children of disobedience," (Eph. ii: 2). Says the apostle, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom," (2 Tim. iv: 4). When the Son of man shall come in His glory, and shall sit upon the throne of His glory, then shall the King say to the righteous, "Come ye blessed of my Father, inherit *the kingdom*," etc., (Matt. xxv: 34). Thus, it appears, that the kingdom will be organized at His second coming, to judge the quick and dead.

4. The next point presented relates to the duration of the kingdom here brought to view: "And he shall reign *forever and ever*." The term forever is equal in duration with everlasting; but here we have the intensive form of expression, namely, *to ages of ages*. Now what propriety in limiting this *everlasting reign* to merely a part of the Gospel age? Can the expression, "*tous aionas ton aionon*," as applied to the kingdom of God, imply a less period than the Gospel age? It is so if the kingdom in this case is to consist in the universal triumph of the Gospel; for the moment that universality ceases, the kingdom ends. Now the adherents to the popular view admit that, at the close of the millennium, Gog and Magog will come up, and the world relapse into its former declension from God; so that their kingdom will begin in the midst of the Gospel age, and terminate ere its close. But in contrast to this, Scripture represents the duration by the intensive term, *ages of ages*.

5. There is an explicit declaration relating to the setting up of Christ's kingdom, in the 17th verse, namely, "thou hast taken to thee thy great power, and hast reigned;" or, as one writer translates it, "*hast*

*obtained thy kingdom.*" This is parallel with the 110th Psalm, v. 3., "thy people shall be willing in the day of thy power." In this Psalm Jesus is represented as sitting at the right hand of the Father, till his enemies are made his "*footstool.*" Then, in that day of his power, or day of his wrath (v. 5th), the Lord at his right hand, "shall strike through kings." "He shall *judge* among the heathen, he shall fill the places with the *dead bodies.*" Surely this is no dispensation of mercy, but an execution of *judgment*, and of "*fiery indignation*, that shall *devour* the adversaries."

Having reverted to the foreshadows of the coming event, we next approach the substance, and examine the events themselves. We proceed from the annunciations that herald forth and usher in the dawning era, to ascertain, by the transpiring facts, the nature of that glorious epoch, which causes heaven and earth to ring with triumphant shouts of thanksgiving and praise.

6. "And the nations were angry." Assuredly this is no evidence of an universal reign of peace. But as the verb is in the past tense, I understand this clause to be put in antithesis to that which follows. It implies that during probationary time, the wrath and violence of the wicked have been exhibited against the government and people of God; but now the triumphs of the ungodly have an end.

7. "And thy wrath is come." The time has now arrived for the turning of the tables. The heathen have "raged," and the people have imagined a vain thing. They have revolted from Jehovah's government, they have broken the bands of moral obligation,

and cast away the cords of the divine law. They have exercised their wrath in trying to extinguish the light of truth, and undermine the authority of God in the earth, and wear out the saints of the Most High ; but now "he will tread them in his *anger*, and trample them in his *fury* ; for the *day of vengeance* is in his heart, and the year of his redeemed is come," (Isa. lxiii : 3, 4). That the *wrath* of God is revealed from heaven against all ungodliness and unrighteousness of men, we learn from Rom. i : 18. That indignation and *wrath* is the portion of those who obey not the truth, we are assured in Rom. ii : 8. That the wicked "shall drink of the wine of the *wrath* of God," we are told in Rev. xiv : 10, also that the vine of the earth shall be cast into the great "wine-press of the *wrath* of God," (v. 19,) and finally, that there will be a "*great day of his wrath*," (Rev. vi : 17).

8. "And the time of the dead." This must signify either the literally or morally dead. Certainly not the morally, that they should be converted, but the literally, "that they *should be judged*" and *rewarded*.

"That they should be judged." Can any one believe that the judgment here presented, preceded as it is, by a reference to the resurrection of the dead, and followed by a reference to the retributions of eternity, alludes to the conversion of the world ? No, no, "let God be true ; but every man a liar."

10. "And that thou shouldst give reward unto thy servants, *the prophets*." But how can the prophets be rewarded without a resurrection ? Will they receive a reward while sleeping in the dust ? What saith the Scripture ? "Neither have they any more reward," (Ecc. ix : 5). 29

11. "And to the saints, and them that fear thy name, small and great." But where are the saints to be rewarded, not a part, but the entire body, as here expressed? Weeping Rachel is to be rewarded when her martyred "children shall come again from the land of the enemy," (Jer. xiii: 16). Says Jesus, "Thou shalt be recompensed at *the resurrection of the just*," (Luke xiv: 14). St. Paul assures us, that when the fire of the great day shall try every man's work, "if any man's work abide, he shall receive a *reward*." In Rev. the reward promised to the Seven Churches, evidently refers to the coming of the Lord, and in xxii: 12, Jesus says: "Behold *I come* quickly, and my *reward* is with me, to give to every man according as his work shall be." And this is in keeping with Matt. xvi: 27: "For the Son of man shall come in the glory of his Father, with his angels; and then he shall *reward* every man according to his works." Now as the word is explicit on this subject, and points out specifically the period of retribution, why assign a different period for the consummation of Israel's hope?

12. "And shouldst *destroy* "them that *destroy the earth*." In this declaration we have the impress of Jehovah enstamped on our exposition of the seventh trumpet; for whatever may be predicated of other terms, surely there can be but one opinion in regard to the term *destroy*. The view here presented is essentially the same as recorded in other portions of the word. In Matt. 25th, the judgment is represented by a separation of the sheep and goats — the righteous go into everlasting life, and the wicked into everlasting punishment. In 2 Thess. i: by the saints entering

into rest, and the wicked being punished with everlasting destruction.

Thus is every item in relation to the seventh trumpet, written in letters of light, conspiring in perfect harmony to prove the coming of our King when the seventh trumpet sounds. Shall we not lift our heads and rejoice that our redemption draweth nigh? Every point presented stands immovable as an iron pillar; and when the strength of all is combined, they constitute a tower of strength. There is but a single word that *looks toward a temporal millennium*, and that word *is not found in the Greek*. We cannot admit, with that honest commentator, Thomas Scott, that these scenes commence with a reign of grace, and ultimate in the judgment; for the outpouring of wrath is the first event following the setting up of the kingdom: neither can the sequel of these wonders be a temporal reign, for they terminate in the destruction of the ungodly. A critical analysis of the verse under consideration, will show the events to be *simultaneous*, and not *consecutive*. At the blast of this trumpet, it is said, thy wrath *is come*. in the present tense; and the subsequent parts of the sentence, being connected back to wrath, the same thing is affirmed of them; so that the grammatical construction renders the events *synchronous*, and all to transpire when "the seventh trumpet shall *begin* to sound."

Why attempt to break down these everlasting monuments of God's truth, and erect pillars of imagination in their stead? By what authority is *the iron rod of vindictive justice converted into a golden sceptre of grace?* *the dasking to picces a potter's vessel into its careful*

*preservation?* — the denunciation of *wo*, into an annunciation of *blessings?* — the finishing of the Gospel dispensation, into the prevalence of its power? — the everlasting kingdom, into a temporal reign? — the fearful demonstrations of *wrath*, into endeared tokens of *love?* — the resurrection of the dead, into the conversion of the living? — the judgment of the great day, into the outpourings of the spirit? — the retribution of the saints into the spread of the Gospel? — and the destruction of the wicked into the salvation of the world? Why will men thus unsettle the very foundations of language, by reversing terms of Scripture, and override the principles of exegetical law, till they leave the world of mind in chaos? Says the Lord: "Wo unto them that call evil good," (margin, "that say concerning evil that it is *good*,") "and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter," (Isa. v: 20). It is as if A should instruct B in relation to the points of the compass, directing his eye toward the twilight, he calls that portion of the heavens west; and then, pointing to the north star, he calls that direction north. But B insists that the twilight is in the eastern horizon, and the north star in the southern hemisphere. A will be sustained by astronomical authors, and the common understanding of man. So in this case, we are supported in our expositions of terms by the authority of standard theological writers, and the *usus loquendi* of the word.

O how clearly are we apprized in this description of the events of the seventh trumpet, of that approaching scene of desolation which is about to overwhelm the world. The events of the preceding Trumpets confess-

edly have transpired, the chronological periods connected have passed away ; and now what wait we for but the astounding events under the last Trump. "For," says the apostle "the trumpet shall sound, and "the *dead in Christ shall rise first.*" But—O fearful contrast—then also will God "*destroy them that destroy the earth.*" That the interpretation I have given is neither a vagary of the fancy, nor an innovation of Adventists, is evident from the following lines by, the venerable Isaac Watts :

" Let the seventh angel sound on high,  
Let shouts be heard through all the sky,  
Kings of the earth, with glad accord,  
Give up your kingdoms to the Lord.

" Almighty God, thy power assume,  
Who wast, and art, and art to come ;  
Jesus, the Lamb, who once *was slain*,  
Forever live, forever reign.

" *Now must THE RISING DEAD APPEAR,*  
Now the decisive sentence hear;  
Now the dear martyrs of the Lord,  
*Receive an INFINITE REWARD.*"

## CHAPTER X.

## EXPOSITION OF REV. CHAP. XII.

v. 1. "AND there appeared a great wonder in heaven: a woman clothed with the sun, and the moon was under her feet, and upon her head a crown of twelve stars."

The woman here brought to view is a symbol of the Church, (ch. xix : 7). "Let us be glad, and rejoice, and give honor to him; for the marriage of the Lamb is come, and his *wife* hath made herself ready." The moral light and beauty with which she is adorned, is strikingly expressed by her being "clothed with *the sun*," (Cant. vi : 10). "Who *is* she that looketh forth as the morning, fair as the moon, clear as the sun, *and* terrible as *an army* with banners? "And the moon under her feet." "Bp. Newton understands this of Jewish typical worship; and indeed the whole Mosaic system of rites and ceremonies could not have been better represented, for it was the shadow of good things to come."\* As the moon, in and of itself, is an opaque body, and can only shine by reflection of solar light, so the types and shadows of the Mosaic ritual could only shine, in spiritual glory, when illuminated

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\* Adam Clark.

with the borrowed sunbeams of Gospel light; or, in other words, when regarded as shadows of good things to come, the substance, beauty, and glory of the whole centering in Christ.

“Twelve stars.” Under the former dispensation there were twelve patriarchs, under the present, twelve apostles; and these stood as representatives of the entire Church, just as the thirteen stars of the American flag, corresponding to the original number of States, stand as representatives of the entire nation.

v. 2. “And she being with child, cried, travailing in birth, and pained to be delivered.”

This verse expresses the ardent longings of the true Church for their promised Deliverer, as exhibited in the lives of Simeon and Anna, the prophetess. (See Luke ii: 25-38).

“And there appeared another wonder in heaven; and behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born,” (vs. 4, 5).

A dragon is a serpent. Some dragons are found of enormous size, so that they can erect their heads some ten or twelve feet in height.\* Says Barnes, in a note on this passage, “The general interpretation, which refers this vision to Rome, may receive confirmation from the fact, that the dragon was, at one time, THE

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\* See Kitto's Cyclopaedia.

**ROMAN STANDARD.**" And again, quoting from Ammianus Marcellinus, "The dragon was covered with *purple* cloth, and fastened to a pike, gilt and adorned with precious stones. It opened its wide throat, and the wind blew through it, and it hissed as if in a rage, and with its tail floating in several folds through the air."

"In presenting to the eye of the prophet a scenic representation of earthly governments, the Lord used such symbols as were most significant of the character of those governments. Thus the lion, which is the king of the forest, symbolized the military prowess of Babylon. A leopard having four wings aptly represented the hasty marches of Alexander the Great. When the Lord would present to the eye of Daniel the most destructive of all human governments, one that should "wear out the saints of the Most High," he selected a nondescript animal with ten horns; and in presenting to John the same persecuting power, he chose a symbol which seemed the very embodiment of everything odious, abhorrent and formidable to the human race, and then says by way of synonym, (v. 9,) "**THAT OLD SERPENT, THE DEVIL,**" evidently referring to the one, to which allusion had been made in Scripture before. He thus conveys an idea of extreme hostility to God, and inveterate malignity against the Church. There are instances in Revelation where a symbol is employed in a double sense; for example, in chapter 17, where it is said, "the seven heads are seven mountains, on which the woman sitteth," and also, "seven kings." When John saw one of the seven heads as it were wounded to death, it is evident

he could not refer to a literal mountain, but to one of the governments. Thus the expression, "that old serpent, called the Devil and Satan," must refer to something distinct from the Roman government. Satan's power is embodied in the Empire of Rome, and his agency in wearing out the saints is developed through that instrumentality. And as the angel, in speaking of the heads, uses language which can only apply to the governments, (namely, being wounded to death,) he also speaks of the acts of the dragon as only applicable to Satan. In the view presented to Daniel, horns are multiplied on the "dreadful and terrible" beast to an unnatural extent; so in this case, the dragon is represented with seven heads and ten horns, in order to express the different agencies or instrumentalities, through which Satan should act against the Church of God. The dragon stood before the woman in the person of Herod, the king, (Matt. ii: 16).

v. 5. "And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne."

Jesus Christ is the personage designated in Scripture, who is to "rule all nations with a rod of iron," (Ps. ii: 9). "And her child was caught up," etc., (See Rev. iii: 21).

v. 6. "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* three-score days."

This chronological period, it is generally admitted, refers to the time of 1260 years, during which the saints

were to be delivered into the hands of the Papal power. "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, the devil, and satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him," (vs. 7-9)

Michael is spoken of in Daniel x: 13, as "one of the chief princes;" in Daniel xii: 1, as "the great prince;" in Jude ix, as "the archangel," and from Thess. iv: 16, we learn the archangel is Jesus Christ.

The term "heaven" denotes an exalted position, as in Is. xiv: 12, 13, where it is said in relation to the fall of Babylon, "How art thou fallen from heaven!" As old Babylon was a type of mystical Babylon, may not the prophet, in some way, refer to the same thing? Michael (Christ) is here represented as fighting against the dragon in behalf of the Church, as in Daniel x: 13, an angel is spoken of as contending with the prince of the kingdom of Persia, or as the angel seen by Joshua is represented as leading the van of the Israelites, (Josh. v: 14). Michael is here said to make war upon the dragon, not in his imperial form, for that had passed away, but upon the dragon power under the administration of the heads, (namely, at the time when the heads ruled). This power is the same as "the little horn" of Daniel, of which it is said, "The judgment shall sit, and they shall take away his dominion," which event synchronizes with the war in this chapter between Michael and the Dragon.

10. "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ : for the accuser of our brethren is cast down which accused them before our God day and night."

This is the song of triumph which the Church would sing when the time of her persecution had passed. This persecution, or war, is a development of satan's wrath poured out through the organization of human governments, which are wielded by his power.

11. "And they overcame him by the blood of the Lamb, and by the word of their testimony ; and they loved not their lives unto the death."

The faithfulness of the disciples even unto death, evinces the fact of their martyrdom under the reign of the Dragonic power. The Saviour, in allusion to this subject, says, "for the elect's sake those days shall be shortened." The work of shortening the days was accomplished by Michael in his war with the Dragon, which ultimated in the overthrow of his power, so far that he could no longer use the instrumentality of civil governments to destroy the saints. But when the Church rejoices that the season of persecution is past, the devil is filled with wrath, (v. 12) having learned in his contest with Michael, that the time of deceiving the nations had nearly expired ; and, as he is apprized that the governments will no longer make war on the Church, he now exerts his mighty influence to prepare the nations for their final and fatal conflict. To accomplish this purpose, he sends forth, through the medium of earthly governments, three unclean spirits, "which go forth unto the kings of the earth, and of the whole world, to

gather them to the battle of that great day of God Almighty."

13. And when the Dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man *child*."

This, we believe, is not the tribulation of the Church in the wilderness state, and for the following reasons:

1. *The order* of the prophecy here presented demands that the persecution spoken of in this verse be placed chronologically after the period of 1260 days, inasmuch as that period is named first, and the persecution follows subsequent in the order of events, corresponding to the representation of the 17th verse, when the dragon went to make war with the remnant of her seed.
2. The triumphant song of the Church (v. 10) shows they had obtained a final victory over the dragonic kingdom, so far as its power to slay men is concerned; for it would be incongruous to represent them as rejoicing triumphantly over the downfall of Rome, in its pagan form, when the same government as remodeled in the papacy, was far more formidable and destructive to the Church than it had been before.
3. The action of the dragonic power being changed from persecution of the Church to the destruction of the governments and of the masses of men generally, (v. 12) shows it did not occur during the 1260 days.
4. The duration of the persecuting power after the war with Michael, is represented as being *short*, which could not with propriety be said of it prior to the 1260 days. It may be objected to this view, that the dragon is said to persecute the woman; (v. 13) but the term persecute, as used in scripture, does not generally refer to the punishment of death, as

appears from Matt. xxiii: 34, " Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify, and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city." Here it appears a part of the servants of God were " killed," and a part " persecuted from city to city;" so in regard to the Roman government, it slew men during the 1260 days; but when that time was expired, it had power to persecute, though not to slay.

14. " And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent."

In the preceding verses, John is carried down the stream of time to a point near the end; and in this verse he repasses a portion of the same space, that incidents before unnoticed may be made to appear. The line of events in this chapter are not chronologically arranged; nor can any system of interpretation be adopted, which would present the events in consecutive order. Such transitions in respect to time are frequent in all prophetic writings. Inasmuch, therefore, as the chain of chronology must somewhere be broken, we believe this verse to be the point of transition in the order of events.

15. " And the serpent cast out of his mouth water as a flood, after the woman, that he might cause her to be carried away of the flood."

16. " And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth."

How completely the events that transpired at the

Reformation in the days of Luther, and subsequently to that period, correspond to the delineation of prophecy ! We are informed that some of the Princes of Germany, Switzerland and England, declared in favor of the woman (Church) And while this embodiment of wickedness, denominated the dragon, was about to strike the last blow, these governments repelled his attacks, shielded the woman, and ultimately the French, under Napoleon Bonaparte, "cast out" the old Dragon, deprived "the little horn" of its secular authority, and in the providence of God humbled this power, so that it can no longer put the saints to death.

17. " And the dragon was wroth with the woman, and went to make war with the remnant of her seed which keep the commandments of God, and have the testimony of Jesus Christ."

When is this last act of malignity to be developed ? Just before the end. But how do we know it is thus connected with the end ? Answer — John in the 14th chapter brings us down to the last message of the three Angels, shows us the last is intimately connected with the coming of the Lord : and this same class, namely, those "who keep the testimony of Jesus" are spoken of as in the exercise of patience at this point of time, and "waiting for the consolation of Israel." In the verse under consideration there is a remnant spoken of. By the term remnant, we understand the last part, or end of a thing. Here the word is used in such connection as to justify the idea of its having reference to the Church, just prior to the coming of Christ. The dragon is to make every exertion to reduce and lead them astray from the truth of God, or "the testimony of Jesus "

This is his last effort, a desperate struggle, "because he knoweth he hath but a short time." It is not impossible but some may suffer martyrdom in this closing scene of Zion's war. In Luke xviii, 1-8 we have a parable illustrating the condition of the Church just before the Son of man is to be revealed, under the figure of a woman importuning the unjust Judge to avenge her of her adversary, together with the remark of our Saviour, "And shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them?" This implies a severe state of trial, and corresponds with the sentiment expressed in the last verse of this chapter, that the dragon "went to make war with the remnant of her seed." But this unlike all her history in the past; for it is her last trial, her final conflict. A period will now be put to her sufferings; and she will hear the voice of her beloved, saying unto her, "O, thou afflicted, tossed with tempest, and not comforted, behold I will lay thy stones with fair colors, and lay thy foundations with sapphires." "In righteousness shall thou be established; thou shalt be far from oppression, for thou shalt not fear, and from terror, for it shall not come near thee," (Is. 54.).

## CHAPTER XI.

## EXPOSITION OF REV. CHAP. XVII.

IN giving an exposition of this chapter, we shall divide it as follows: 1. The Introduction; 2. The Vision; 3. The Interpretation, as given by the angel. "And there came one of the seven angels, which had the seven vials, and talked with me, saying unto me, Come hither, I will show unto thee the judgment of the great harlot that sitteth upon many waters: with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication," (Rev. i: 1, 2). If John was to witness the judgment of the harlot, he must have been carried down to the end, when, as he says, "she sitteth upon many waters." There are other expressions which induce us to believe this was the fact. For example, the kings of the earth are said to have committed fornication with her.

The Woman brought to view in this chapter is the symbol of a *Church*, representing an ecclesiastical compact, not merely at one point of time in the history of this dispensation, but during several centuries. It is by no means an unusual thing in Scripture, to represent the Church by the symbol of a woman. For example, in Is. xxxvii: 22, the Jewish Church is called the *daughter* of Zion, and the inhabitants of the capital city are called the *daughter* of Jerusalem. In Gal. iv: 22-31, Sarah is alluded to as being a rep-

resentation of "Jerusalem which is above." This not only refers to the city, but also to the people or inhabitants of that city ; while Hagar is put for a representation of old "Jerusalem, which is in bondage with her children," that is, the apostate Jews. Now, as there was both a true and an apostate Church under the old dispensation, so there is under the present. In Rev. xii, the true Church is represented by a Woman fleeing into the wilderness from the face of the serpent—the Roman government ; and it was here that the true Church was preserved during the long night of persecution, while this false substitute, seated on the beast, represents the apostate Church. At His first Advent, the Lord Jesus Christ broke down the middle wall of partition between Jew and Gentile, and included in the New Covenant all who received Him as the Son of God, without regard to natural descent ; and it was in reference to this class that the apostle remarks, 2 Cor. xi: 2 ; "For I am jealous over you with godly jealousy : for I have espoused you to one husband, that I may present *you as a chaste virgin to Christ.*"

At the ascension of Christ, the Church was pure ; there was nothing but wheat in the field ; but soon the enemy sewed tares. The spirit of insubordination was manifest even in the apostolic age.

Says the apostle, "For ye are yet carnal : for whereas *there is* among you envying, and strife, and divisions, are ye not carnal and walk as men ; for while one saith, I am of Paul ; and another, I *am* of Apollos ; are ye not carnal ? Who, then, is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man ?" (1 Cor. iii: 3-5).

And again, iv: 6 ; " And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes ; that ye might learn in us not to think of *men* above that which is written, that no one of you be puffed up for one against another."

The apostle anticipated the fact, that a class of teachers would arise which he denominates wolves, not sparing the flock. One characteristic feature of this class would be, a disposition to lord it over God's heritage. The seed had already been sown. Some had become carnal. There was a "Diatrephes," who loved to have the preëminence, that is, to "lord it over God's heritage." And there has been many of these "Diatrepheses," clear down to the present time. Look at the Bishops of Jerusalem, Antioch, Rome, Constantinople, etc., striving for the mastery ; till finally the Bishop of Rome succeeded, trampling under foot all others, and then rearing a mighty fabric, and taking his seat in the temple of God, showing himself that he was God. But we must remember that this was not done in one year, or one century. It was like the leaven in the measure of meal — a gradual work. The deviation was so small at the first, as not to be noticed. The professed Church were imperceptibly assimilated into the same spirit ; like priest, like people. Like the car loosed from the train on a downward grade : at first it moves so gently, no fears are entertained, how little will it take to stop it, is the feeling that pervades the mind of the passengers ; each one feels secure. It gathers strength — its velocity increases — the brakes are applied ; but it is too late ! In turning a curve, the track spreads, and both car and passengers are precip-

itated into the gulf below. How completely this illustration covers the ground! The professed Church, becoming cold in her affections, indulging in a self-confident spirit, disconnecting herself by her legislative acts from the Great Head of the Church; went back, step by step, till finally she fell into the yawning gulf of apostacy.

"The apostolic Churches, during the whole of the first century, had no creed but the Bible."\* But, as remarked above, they soon began to legislate, and ultimately they joined affinity with the governments of the world, and in consequence of this act of union with the civil power, the Lord gives to her the character of a fornicator. That which constituted the Jewish Church an idolator, or fornicator, was precisely the same thing. The Lord accuses the Jewish nation of playing the harlot. "But thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by: his it was. And of thy garments thou didst take, and deckedst thy high places with divers colors, and playedst the harlot thereupon: *the like things shall not come, neither shall it be so,*" (Ez, xvi: 15, 16).

Again, "Thou hast played the whore also with the Assyrians, because thou wast unsatisfiable; yea, thou hast played the harlot with them, and yet couldst not be satisfied," (v. 28).

In the chapter under consideration, it is said, "The Woman was drunken with the blood of saints;" that is, she destroyed the lives of the servants of God. The

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\* Charles Beecher.

same idea is presented in connection with the Jewish Church, (Ez. xvi: 21); "That thou hast slain my children, and delivered them to cause them to pass through *the fire* for them?"

She is said to have her "cup full of abominations," etc. The only reason the Lord assigned why the Jews should be carried into captivity, was, they had *filled* the land (cup) with violence. The Lord, in speaking to Abraham concerning his seed, says, "They shall sojourn in a land which is not theirs; but in the fourth generation, I will bring them hither again, for the iniquity or cup of the Amorites is not yet *full*." The angel carries John into the wilderness and there presents,

#### SECONDLY, THE VISION.

John "saw a Woman sit upon a *scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns.* Upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. He also saw the Woman drunken with the blood of saints, and of the martyrs of Jesus, and when he saw her, he wondered with *great admiration.*" Thus far the vision: then follows

#### THIRDLY, THE INTERPRETATION.

v. 8. "The BEAST that thou sawest was, and is not, and shall ascend out of the bottomless pit," etc. There are three things affirmed in this déclaration; 1. That the power here referred to had previously existed; 2. That in a certain sense, it had lost that existence, or become practically extinct; 3. That in another sense the same power might be said to exist, inasmuch

as it would be reinstated, and ascend out of the bottomless pit." The beast here referred to is the same that is spoken of in verse third of this chapter, and also the same as in chapters xii, and xiii: 1-10, with a single exception. The power in this chapter is a combination of civil and ecclesiastical authority: while the draconic power of chapter xii, presents the Roman Empire, both before and after the union of Church and State. It is in relation to this idea, that one writer remarks, that "there was one great formidable power, having essentially the same origin, though manifested under somewhat different modifications, to one and all of which might in their different manifestations be given the name, the beast."\* The importance of ascertaining the relative position of John in regard to the chronology of the world, at the time he sees the vision, must be apparent to all. He is said to be in the wilderness, (v. 3). By the wilderness we understand that space of time intervening between the reign of Justin, A.D. 519, and the latter part of the eighteenth century; when the *true* Church fled into seclusion, where she was to be nourished a time, times and an half, etc.

v. 9. "The seven heads are seven mountains, on which the woman sitteth," or, as another translation reads, "*Where the woman is seated upon them.*"

v. 10. "And there are seven kings." "They are also seven kings," (Cov). "They are seven kings," (Newman). "And they are seven kings," (Dou). "They are seven kings," (Tyn).

Thus the heads represent both the geographical and

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\* Barnes.

political position of the Woman. This Woman is the apostate Church. The nucleus of her power, the centre of her operations, is at Rome, the metropolis of Italy. The city of Rome was built on seven hills, and has been known by the classical name of the seven-hilled city. Hence her geographical position is determined. While located here, she is supported by seven governments, which defines her political position.

First the Woman is said to sit upon a Beast with seven heads; secondly these heads are interpreted to be 1. seven mountains 2. seven kings. The term king in the prophecy of Daniel signifies a kingdom; and as Daniel treats of the same governments, it follows, that these kings are also seven kingdoms, and that they do, in a **SPECIAL MANNER, SUPPORT, or carry** this Woman, that is, the apostate Church. I can see no propriety in referring the heads to the different forms of the old Roman government, five of which had passed away before the Woman had an existence. It may be said, that the prophecy represents five of them as having "fallen" or passed away. True; but the apostle does not intimate that these heads had passed away at the time he lived. He saw things that were not as though they were; he spake of an event in the future. He does not exhibit the Woman simply as seated on a beast, but as occupying that position near the end of the world, for example, the Woman is represented as having **COMMITTED FORNICATION—HER CUP FULL—DRUNKEN WITH THE BLOOD OF SAINTS AND MARTYRS OF JESUS.** These specifications indicate her proximity to the closing scene of desolation; hence the Angel says; "Come hither; I will show unto thee the judgment of the

great Harlot, that sitteth upon many waters." The Woman is said to sit on the heads, or governments, that is, she is supported by them; hence we look for the existence of these governments during the twelve hundred and sixty or twelve hundred and ninety years. The apostate Church became nationalized by the Imperial government of the east, and this is the point of time when the Woman takes her seat upon the Beast. Mark, she does not take her geographical position; for this she had held for a number of centuries before; but here (A.D. 519) is the time when she is married to the kings of the earth.

Again the heads, or governments were consecutive in their existence, she could only seat herself upon one at a time; and as the Angel says, "five are fallen, and one is," that is, the sixth was then in power, at the close of the wilderness state. If the woman had sit upon all the heads at one and the same time, it would not have been said of the beast, "there was given unto him a *mouth*, but *mouths* speaking great things." The consecutive order of the heads is confirmed by the expression "*five are fallen, and one is.*"

This is another evidence that these governments are contemporary with herself. Have such governments ever existed? We believe they have. Between the apostolic age and the sixth century, there had arisen many sects; but none of them were particularly regarded as *national Churches*, until the epoch of 519. We would not be understood to assert that the Emperors never favored a particular order of Christians antecedently to that time, but that no particular sect was ever *nationalized* till A.D. 519. At that time Justin, by an

**IMPERIAL EDICT**, made the **CATHOLIC FAITH THE RELIGION OF THE EMPIRE**. This then is the *point*, where the apostate Church took her seat upon the beast.

From this time to the eighth century, the Catholic Church enjoyed the protectorate of the Eastern Empire; and although frequent litigations ensued between the Popes and the Emperors, as there has been ever since; yet the Eastern Empire continued to support the Catholic creed, and even extended its rule over a great portion of Italy. In the commencement of the eighth century a contention arose in relation to the worship of images; and it was at this time that the Romans revolted from the Eastern government, and established themselves into a Republic; but being pressed by the Lombards, they solicited an alliance with the Greek Empire, and not obtaining the aid desired from Constantinople, Pope Stephen II repaired to France, and obtained help from Pepin, the king of the Franks. The protectorate of Rome was ultimately given to the Franks, which constituted them the second head. The above facts are fully sustained by the historical extracts in the margin.\*

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\* At the period of which we write, there existed a violent controversy between the Churches in the East, and those in the West, respecting the worship of images. The Emperor Leo, the Isaurian, had declared himself against this worship, and had prescribed it by an imperial edict (726). He and his successors persisted in destroying these objects of idolatry, as well as in persecuting those who avowed themselves devotees to this heresy. This extravagant zeal, which the Roman pontiffs blamed as excessive, excited the indignation of the people against the Grecian Emperors. In Italy, there were frequent rebellions against the imperial officers that were charged with the execution of their orders. The

The son and successor of Pepin, (Charlemagne) ultimately overthrew the kingdom of the Lombards, and

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Romans especially, took occasion from this to expel the Duke or Governor, who resided in their city on the part of the Emperor; and they formally erected themselves into a republic (730,) under the pontificate of Gregory II, by usurping all the rights of sovereignty, and at the same time, reviving the ancient names of the Senate and the Roman people. The Pope was recognized as chief or head of this new Republic, and had the general direction of all affairs, both at home and abroad. The territory of this Republic, formed of the Duchy of Rome, extended from North to South, from Viterbo as far as Terracina; and from East to West, from Narni to the mouth of the Tiber. Such was the weakness of the Eastern Empire, that all the efforts of the Emperors to reduce the Romans to subjection proved unavailing. The Greek Viceroy—the Duke of Naples, who had marched to besiege Rome, was killed in battle, together with his son; and the Exarch himself was compelled to make peace with the republicans. “This state of distress to which the Grecian Empire was reduced, afforded the Lombards an opportunity of extending their possessions in Italy. Aistolphus, their King, attacked the city of Ravenna, (751) where the Exarchs or governors-general of the Greeks had fixed their residence; and soon made himself master of it, as well as the province of the Exarchate, and the Pentapolis. The Exarch Eutychius was obliged to fly, and took shelter in Naples.

“This surrender of the Capital of Grecian Italy, emboldened the Lombard King to extend his views still farther; he demanded the submission of the city and Duchy of Rome, which he considered as a dependency of the Exarchate. Pope Stephen II, became alarmed, and began to solicit an alliance with the Greek Empire, whose distant power seemed to him less formidable than that of the Lombards, his neighbors; but being closely pressed by Aistolphus, and finding that he had no succor to expect from Constantinople, he determined to apply for protection to the Franks and their King Pepin.

“The Franks, at this time, held the first rank among the na-

in the year 800 was crowned Emperor of the Romans, as the following historical extracts will show;

“During the blockade of Pavia, Charles having gone to Rome to be present at the feast of Easter, (774) was received there with all the honors due to an Exarch and a Patrician; and there is incontestable proof that he afterwards received, under that title, the rights of sovereignty over Rome and the Ecclesiastical States.”\*

“Charles no sooner saw himself master of that kingdom, than he affected to add to his titles of king

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tions of Europe; their exploits against the Arabians had gained them a high reputation for valor over all the West. Stephen repaired in person to France, and in an interview which he had with Pepin, he found means to interest that prince in his cause. Pepin did not yet regard himself as securely established on a throne which he had so recently usurped from the Merovingian princes; more especially as there still existed a son of Chiladeric III, named Thierry, and a formidable rivalry in the puissant Dukes of Aquitain, who were cadets of the same family. He had no other right to the crown than that of election, and this title, instead of descending to his sons, might perhaps serve as a pretext for depriving them of the sovereignty. Anxious to render the crown hereditary, he induced the Pope to renew the ceremony of his coronation in the church of St. Dennis, and at the same time to consecrate his two sons, Charles and Carloman. The Pope did more; he disengaged the King from the oath which he had taken to Chiladeric, and bound all the nobility of the Franks that were present on the occasion, in the name of Jesus Christ and St. Peter, to preserve the royal dignity in the right of Pepin and his descendants; and lastly, that he might the more effectually secure the attachment of Pepin and his sons, and procure for himself the title of being their protector, he publicly conferred on them the honor of being patricians of Rome,” (Koch, pp. 58-60.)

\* Koch, p. 64.

of the Franks and Lombards, that of Patrician of the Romans ; and began to exercise over Rome and the Ecclesiastical States those rights of supremacy which the Greek emperors and Exarch had enjoyed before him.

"This prince returned to Rome towards the end of the year 800, in order to inquire into a conspiracy which some of the Roman nobility had concerted against the life of Pope Leo III. The whole affair having been discussed in his presence, and the innocence of the Pope clearly established, Charles went to assist at the solemn mass which was celebrated in St. Peter's Church, on Christmas day, (800). The Pope, anxious to show him some public testimony of his gratitude, chose the moment when the prince was on his knees at the foot of the grand altar, to put the imperial crown on his head, and cause him to be proclaimed to the people, Emperor of the Romans."\*

In A.D. 961, Otho of Germany marched to Milan, and there caused himself to be crowned king of Italy.†

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\* Koch, p. 65

† "Otho marched from Pavia to Milan and there caused himself to be crowned King of Italy ; from thence he passed to Rome about the commencement of the following year. Pope John XII, who had himself invited him, and again implored his protection against Berenger, gave him, at first, a very brilliant reception ; and renewed the imperial dignity in his favor, which had been dormant for thirty-eight years.

"It was on the second of February, 962 that the Pope consecrated and crowned him Emperor ; but he had soon cause to repent of this proceeding. Otho, immediately after his coronation at Rome, undertook the siege of St. Leon, a fortress in Umbria, where Berenger and his Queen had taken refuge. While

From this time the Germans had the ascendancy in Italy for a number of centuries.

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engaged in this siege, he received frequent intimations from Rome of the misconduct and immoralities of the Pope. The remonstrances which he thought it his duty to make on this subject, offended the young Pontiff, who resolved, in consequence to break off union with the Emperor. Hurried on by the impetuosity of his character, he entered into a negotiation with Adelbert, and even persuaded him to come to Rome, in order to concert with him measures of defence: On the first news of this event, Otho put himself at the head of a large detachment, with which he marched directly to Rome. The Pope, however, did not deem it advisable to wait his approach, but fled with the King, his new ally. Otho, on arriving at the Capital, exacted a solemn oath from the clergy and the people that henceforth they would elect no Pope without his counsel and that of the Emperor and his successors. Having then assembled a council, he caused Pope John XII to be deposed, and Leo VIII was elected in his place. This latter Pontiff was maintained in the Papacy, in spite of all the efforts which his adversary made to regain it. Berenger II, after having sustained a long siege at St. Leon, fell at length into the hands of the conqueror (964) who sent him into exile at Bombay, and compelled his son, Adelbert to take refuge in the court at Constantinople.

"All Italy, to the extent of the ancient kingdom of the Lombards fell under the dominion of the Germans: only a few maritime towns in Lower Italy, with a greater part of Apula and Calabria, still remained in the power of the Greeks. This kingdom, together with the *imperial dignity, Otho transmitted to his successors on the throne of Germany,*" (Koch, p. 83-84).

"This greatness of the German Emperors gave rise to a system of polity which the Popes took great care to support with all their credit and authority. According to this system, the whole of Christendom composed, as it were, a single and individual Republic, of which the POPE was the SPIRITUAL HEAD, and the EMPEROR the SECULAR. The duty of the latter, as head and patron of the Church, was to take cognizance that nothing should be

"In Italy, a great number of republics arose about the end of the eleventh, or beginning of the twelfth century. These republics, though they had cast off the imperial authority, and claimed to themselves the rights of sovereignty, protested, nevertheless, **THEIR FEALTY TO THE EMPEROR**, whom they **AGREED** to recognize as their **SUPREME HEAD.**"\*

In A.D. 1254-1258 Charles of Anjou received from Pope Urban IV the kingdom of Naples,† and soon after he was declared Senator of Rome.‡ Subsequently to this Hungary and Naples were united under one crown.

Putnam, speaking of this accession says ; "The Pope succeeds in his long struggle for the dominion of Italy, and places Charles of Anjou on the throne of Naples."§

From the time of Charles of Anjou to the sixteenth century, the Neapolitans generally held the ascendancy in Italy. No country however was more subject to changes than Italy, during this time. The Popes, who have always sought alliance with the most powerful kingdoms, when they could not control the secular power themselves, would throw their influence in favor first of one, and then of another. It was after the fall of Conrardin, or about this time, that Charles received the kingdom of Naples, from the hand of the Pope, who could more easily control the affairs of Italy by

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done contrary to the general welfare of Christianity. It was his part to **PROTECT** the **CATHOLIC CHURCH**, to be the guardian of its preservation, **to convocate** its general councils, and exercise such rights as the nature of his office and the interest of Christianity seemed to demand," (Koch, p. 86).

\* Koch, p. 135. † Koch, p. 141. ‡ Gib. vol. 6, p.442. § p. 96.

this accession then under the protectorate of German princes. In A.D. 1442, the king of Arragon drives out the sovereign of Naples, and receives the investiture of his new kingdom from the Pope\*. About this time Naples and Sicily were united, but were soon after separated again. Koch, in speaking of the accession of Charles to the throne of Naples, says :

"The Popes Urban IV., and Clement IV., dreading the genius and talents of this prince (Mainfroi,) made an offer of that kingdom to Charles of Anjou, Count of Provence, and brother of St. Louis. Clement IV. granted the investiture of it (1265) to him and his descendants, male and female, on condition of his doing fealty and homage to the Holy See, and presenting him annually with a white riding horse, and a tribute of eight million ounces of gold. Charles, after being crowned at Rome, marched against Mainfroi, with an army chiefly composed of Crusaders. He defeated that prince, who was slain at the battle of Benevento (1266,) which was soon after followed by the reduction of the two kingdoms. One rival to Charles still survived, the young Conrardin, the lawful heir to the throne of his ancestors. Charles vanquished him also, two years afterwards, in the plains of Tagliacozzo ; and having made him prisoner, together with his young friend Fredric of Austria, he caused both of these prisoners to be beheaded at Naples (29th October 1268.)"

"The kings of France, Charles VIII., Louis XII., and Francis I., led away by a mania for conquest,

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\*White's Hist. p. 330.

undertook several expeditions into Italy, for enforcing their claims either on the kingdom of Naples, or the duchy of Milan. They were thwarted in their schemes by the kings of Spain, who, being already masters of Sicily and Sardinia, thought it behooved them also to extend their views to the Continent of Italy. Ferdinand, the Catholic, deprived the French of the kingdom of Naples (1500). His successor, Charles V., expelled them from the Milanois, and obliged Francis I., by the treaties of Madrid (1526,) Cambray (1529,) and Crepy, (1544,) to give up his *pretensions on the kingdom of Naples*, and the *duchy of Milan*. From THIS TIME the SPANIARDS were the PREDOMINATING POWER IN ITALY FOR MORE THAN A HUNDRED YEARS.\* Or, as others say, one hundred and fifty years.

Here then commences the fifth head or government, as the ascendant power in Italy, and one that supported the apostate Church, about a hundred and fifty years, or, until the beginning of the seventeenth century when the treaty of Utrecht adjudged Naples, the ports of Tuscany, the duchy of Milan, etc., to Austria.†

“The war of the Spanish succession had occasioned great changes in Italy. Spain, after having been long the leading power in that country, GAVE PLACE TO AUSTRIA, to whom the treaties of Utrecht and Baden had adjudged the duchy of Milan,† the kingdoms of Naples and Sardinia, and the ports of Tuscany. To these she added the duchy of Mantera, of which the Emperor Joseph I., had dispossessed Duke Charles IV., of the

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\*Koch, pp. 238. 239

† Koch, p. 296.

House of Gonzago, for having espoused the cause of France in the War of the Succession.\*

Here, then, we pass to the sixth government in succession. Commencing with the Eastern Empire, that nationalized the Catholic Church, we pass to the Franks, who succeeded the Greeks in the eighth century, thence to the Germans, who in their turn were succeeded by the Neapolitans, thence to the Spaniards, who were succeeded by the Austrians, at the beginning of the seventeenth century. THIS POWER, THEN, IS THE SIXTH HEAD.† It was when this head ruled, or when the Woman was seated upon it, that John saw her in the wilderness ; and we may conclude it was near the close of its dominion, when the Angel says, "the other is not yet come." This idea corresponds with the history of that power. The expressions also, "*cup full*," "*drunken with the blood of the saints*," as remarked above, are indicative of the nearness of her judgment.

The dynasty under Napoleon Bonaparte succeeded Austria, as the seventh head of the beast. Bonaparte was proclaimed king of Italy in 1805,‡ and in 1809 he deprived the Pope of his temporalities,§ since which time, his holiness has been but a cypher in the political world. This ascendancy of the Napoleon dynasty continued until 1814-1815. Since that time, the Austrian head has held the preponderance in Italy. This brings us to the declaration of John, chapter xiii: 3, "And I saw one of his heads, as it were, wounded

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\* Koch, p. 301, 302.

† Our former arrangement of some of these governments was somewhat different from that given above, but the conclusion is the same.

‡ Koch. p. 486.

§ See exposition Dan. vii: section 2.

to death, and his deadly wound was healed." The same sentiment is conveyed in chapter xvii: 11, "And the beast which was, and is not, even he is the eighth, and is of the seven," "one of the seven, or as one of the seven," (Newcomb's translation) "and goeth into perdition." How emphatically true is this delineation! This seventh head was to continue a short space. It was overthrown, A.D. 1815. One head was healed. This was true of Austria, and this power has maintained her ascendancy in Italy from A.D. 1815 to the present time. **THIS, THEN, IS THE BEAST "THAT GOETH INTO PERDITION."**

v 12. "The ten horns are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast;" or as Clark renders it, "*the same hour* with the beast." The ten horns therefore were to receive power at one and the same time with the beast. But when was the beast to receive his power? When that wounded head was healed. When was that head healed? At the Congress of Vienna in 1815. Hence, the fulfilment of this prophecy is complete. The following divisions of Italy were settled by the treaty of 1815 at Vienna; 1, Sardinia; 2, Lombardo Venetian Kingdom; 3, Parma; 4, Modena; 5, States of the Church; 6, Lucca; 7, Tuscany; 8, the Kingdom of Naples; 9, San Marino; 10, Milan. These divisions correspond to the ten kingdoms symbolized by the ten toes of the metallic image, Dan. vii. The kingdoms represented by the image of Daniel, are presented in the following order: 1, Babylon; 2, Medo Persia; 3, Grecia; 4, Rome (legs of iron); 5, Papal Rome. (feet) extending from A.D. 519 to 1815; 6, Divi-

ions of 1815 (toes of the image). And should these divisions lose their identity for a time, and be crushed by the power of Austria, yet they shall arise and hate the harlot ; and in their days “ shall the God of heaven set up a kingdom which shall never be destroyed,” (Dan. ii : 44). Such is the order of their presentation, and such we understand has been the order of their fulfilment. (v. 14) — “ These shall make war with the Lamb,” etc. This item is yet in the future, and corresponds with the declaration of John, xix : 19, “ And I saw the beast, and the kings of the earth, and their armies gathered together to make war against Him (the Lamb) that sat on the horse, and his army.” But let them array themselves against the son of God ; they shall not prevail. For it is His prerogative to “ rule all nations with a rod of iron. He shall break them in pieces like a potter’s vessel.” v. 15 — “ And he saith unto me, the waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues.” Here the Woman is said to sit upon the waters ; but in the third verse we are told she sits upon the beast. How is this apparent discrepancy to be reconciled ? Ans. The Woman is said to sit on the heads, or governments.

This she did until 1809. From that time her position was transferred from the beast (governments) to the waters, (peoples, and multitudes, and nations,) and in this position she is found at the judgment. This representation is parallel with that of Dan. vii : 26, “ But the judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end.” As we learn from different historians, that the extinc-

tion of the civil power wielded by the papacy, was consummated in 1809, is not this the probable terminus of the 1290 days of Dan. xii: 11?

Believing this to be the truth, we look for the coming of our Lord in forty-five years from that point of time. The present year, we hope and trust, is the glorious year of release to the people of God.

v. 18. "And the woman is that great city, which reigneth over the kings of the earth." Rome is here specifically pointed out, for she is the only city that in modern times has ruled over the kings of the earth; and there is not a nation within the range of christendom, but at some time or other has felt the influence of her iron sceptre. Now, then, let the harlot vaunt herself; let her exclaim, "I sit a queen, and am no widow, and shall see no sorrow;" let her boast of her anticipated supremacy of the world; let her breathe forth her anathemas against the Church of Christ; let her popes and cardinals, her bishops and priests, revel in the Vatican, and dream of pleasures to come, yet shall her plagues come in one day, for "the ten horns and the beast" (Newcomb's translation) "shall hate the harlot, and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire." This is the word of the Lord. It will not fail. Says the Lord, "it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." And is not the language of Isaiah applicable to the same thing? "Woe unto thee that spoilest, and thou was not spoiled; and dealdest treacherously, and they dealt not treacherously, with thee! When thou shalt cease to spoil, thou shalt

be spoiled ; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee," (Is. xxxiii : 1).

" Who can avoid feeling rapture in the prophetical contemplation, that the period is rapidly approaching when " Babylon the Great," that vast habitation of devils, the hold of every foul spirit, and a " cage of every unclean and hateful bird ; " the seven-hilled metropolis of corruption shall disappear from the world forever ; not like the inquisition near Madrid, amid a blaze of gunpowder, but as a millstone cast from the height of heaven into the depth of the ocean, to be " found no more at all ; " amid heaven's thundering hallelujahs, and earth's universal responsive and adoring acclamations.

" Therefore let us not attempt by hypocritical and anti-christian sensibilities to sympathize with that popery which is one entire mass of Satanic depravity ! When we oppose the Romish pestilential apostacy, we only contend against a hell-born contrivance which is blasphemy towards God and a curse to the human family ; and which, having arrogated the divine titles and supremacy, tyrannizes over the bodies and souls, and brutalizes all the faculties of man. \* \* \* \* " How enrapturing the thought, that ere long, neither the Russian with his knout, shall trammel man within his superstitious absurdities ; nor shall a Turk with his bastinado, bow him to profess the delusions of Mohammed's apostacy ; nor shall a Spanish inquisitor, while he racks life from the heart, extort blasphemy from the mouth ! Their arms shall be withered forever ; and

the great multitude shall all combine in the extatic chorus, " Alleluia for the Lord God Omnipotent reigneth."\*

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\* Perrin's Waldenses.

## CONCLUSION.

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THE great object in writing the foregoing work, has been to bring out the entire argument, not only on some leading events of prophecy, but also on the time of their fulfilment. In a good degree, we believe, this has been accomplished. Many of the facts have been previously published ; but in order to present the argument entire in a single volume, and elucidate certain points which had appeared somewhat intricate, and thus present to the world our views in relation to this momentous subject, it was deemed advisable to rewrite a portion of what had been previously published, and to make such additions as farther developments from Scripture and history required. We believe the position taken is fully sustained by Biblical, historical, and chronological testimony. And, if we have been the humble instrumentality in the hand of God of feeding the Church with that food which the Scripture terms "meat in due season," and of casting light upon the pathway of the weary pilgrim, we can but rejoice, thank God, and take courage. The subject upon which we have treated is of the most thrilling character ; and while we contemplate the awful grandeur of that scene when the "elements shall melt with fervent

heat, the earth also, and the works which are therein shall be burned up," we feel the assurance within that *all is well*. This is indeed a heart-cheering and soul-reviving subject. Jesus will come ; yea, the same Jesus that walked and talked with his lonely disciples while on their way to Emmaus ; and as the hearts of those two disconsolate and desponding disciples burned with in them while he opened to them the Scriptures, in like manner will the hearts of his people, though disappointed once again, soon leap for joy ;

" When their returning King  
Shall bear them upward to the skies,  
On love's triumphant wing ! "

Here is the central point of all our thoughts, and desires, and hopes ; from which we derive solid peace and unbounded joy. It has been the favorite theme of the Church in every age. If we glance at the records of the past, we find an Enoch, who prophesied, " behold the Lord cometh with ten thousand of his saints ; " an Abraham, who not only commanded his children after him, but who sought for a city having foundations, whose architectural dimensions are marked by the hand of God ; a Job, who proclaimed his faith thus : " I know that my Redeemer liveth ; and that he shall stand at the latter day upon the earth ; " a David, who declared, " The mighty God, *even* the Lord hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence : a fire shall devour before him, and it shall be very tempestuous round about him. He

shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness ; for God *is* judge himself."

Isaiah exclaimed, "Oh that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence."

Habakkuk prophesied thus, "God came down from Teman, and the Holy one from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. And *his* brightness was as the light : he had horns *coming* out of his hand : and there *was* the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood and measured the earth : he beheld, and drove asunder the nations ; and the everlasting mountains were scattered, the perpetual hills did bow ; his ways *are* everlasting."

The revelator, while on the isle of Patmos, declared, "behold he cometh with clouds!" Says Jesus, "behold I come quickly." "AMEN," exclaimed the apostle, "EVEN SO COME LORD JESUS."

In modern times we discover the same development of spiritual feeling in a Wesley, when he remarks, "The saints in agony wait," or in the poetic effusions of a beloved Watts,

"How long, dear Saviour, O, how long,  
Shall this bright hour delay ?  
Fly swifter round, ye wheels of time,  
And bring the welcome day."

There are sufficient reasons why the Church should

earnestly desire the expected day. It will exterminate the curse with its long train of evils, sickness and sorrow, pain and death ; and usher in the blessings of an immortal life. It will exchange the burden of sin for the *far more EXCEEDING AND ETERNAL WEIGHT OF GLORY.* The creation shall no longer groan under the curse ; death shall no longer riot on human flesh, for "**THERE SHALL BE NO MORE DEATH ;**" famine shall no longer stalk abroad ; in that happy land "**THEY SHALL HUNGER NO MORE ;**" for the Lamb which in the midst of the throne shall feed them." Pestilence shall never raise her sceptre throughout that wide domain ; for the bloom of eternal health shall be imprinted on every cheek. The eye of the blind shall no longer be darkened ; but with open vision he shall behold the glory of God. There will be no embattled legions marshalled upon the field of fatal strife.

"No war or battle's sound  
Was heard the world around ;  
No hostile chief to furious combat ran."

The earth is no longer shrouded in the drapery of mourning, but now reverts to its primeval beauty, as "when the morning stars sang together and all the sons of God shouted for joy." Instead of the volcanic mountain, disgorging its river of fire, and rolling up its heavy columns of smoke, and consuming the inhabitants at its base, as with a sea of burning lava, the peaceful hills of Canaan, the "mountains of Israel," shall rear their heads amid the serenity of heaven.

“Where bointed brambles grew,  
Entwined with horrid thorn,  
Gay flowers, forever new,  
The painted fields adorn.  
The lily, there, and blushing rose,  
In union fair, their sweets disclose.”

In contemplation of this glorious state, we cry out from our inmost soul, “THY KINGDOM COME.” We hail, with unutterable emotion, every indication of its near approach; when the archangel, with the voice of Almighty God, shall issue his summons to the sleepers in death’s dark charnel house—when the waiting, weary pilgrim who has endured unto the end, shall leap to meet his Saviour in the air and “scale the mount of God.”

Such are the events of the approaching day; and no marvel that the Prophets searched to know “what or what manner of time the spirit of Christ which was in them, did signify, when it testified beforehand the sufferings of Christ and the glory that should follow.”

In view of the glory on one hand, and the fiery indignation on the other, we would beseech our fellow men to “flee from the wrath to come.” Inspiration has spoken, and shall we not hear? Nature has already hung out her signals of distress—the sun has been darkened—the moon has been dressed in her scarlet drapery—the stars have fallen, like unripe figs, shaken off by a mighty wind—the genius of the age has been put in requisition to invent engines of death, and to prepare for that great day of God Almighty. There is a fearful looking for of judgment in almost every circle of society.

Says Kossuth, “We are approaching a great crisis.”

And again, at Bunker Hill, he remarked, "Gentlemen, a great crisis is approaching in the history of the world; but the world is prepared for that crisis." In his speech at Faneuil Hall, on the condition of Europe, he remarked, in view of the approaching crisis,

"I see as clearly as I see you, that the die is not about to be cast, but is **ALREADY** cast. I see the war between freedom and oppression, not about to be engaged, but **REALLY ENGAGED**. I see Europe just in that condition in which two inexorable armies are both marching already to meet. I see that the shock of their meeting can neither be **AVOIDED** nor delayed. It **MUST COME**. I see all this, not because I wish it, but because I **KNOW** it. I see it because I myself have and still take, a considerable part in the arrangements of the march. I see it, because I know what are the elements of the struggle, and what are the forces we can dispose of with certainty; with certainty, weighed not by visionary imagination, but with that calm arithmetical calculation with which the chief of an army looks to the register of his regiments before he offers or accepts a battle. I see all this with the lively feeling of that responsibility which a man must feel before letting loose **THE FURY OF WAR.**"

Hon. Rufus Choate, of Boston, in a late speech in Faneuil Hall, remarked; "It has seemed to me, as if the prerogatives of crowns, and the rights of men, and the hoarded-up resentments and revenges of a thousand years, were about to unsheathe the sword for a conflict, in which blood shall flow, as in the Apocalyptic vision, to the bridles of the horses, and in which a whole age of men shall pass away."

The London Times has said: "The foundations of the great political deep seem breaking up."

The London Episcopal Recorder says: "There is an undefinable impression abroad upon all spirits of a coming crisis, and a better day. All things seem to travel onward to a general crisis and a new era."

The Christian Statesman (Washington, D. C.,) says: "The black clouds of despotism still lower with fearful import over the destinies of Europe, and threaten to break in thunderbolts of war and revolution."

The Sabbath recorder says: "A moral and political earthquake is maturing, and the heaving of the earth shows that the elements are in motion. It is the preparation and commencement of the great battle of Armageddon; the breaking up of absolute powers, and the undermining of anti-christian predominance."

Says the New Orleans Delta: "That the *great fight will be fought*, that the *world-battle is as inevitable as tomorrow*, is no dream of dyspepsia, or threat of a lunatic; it is evident to any one that will take the trouble to open his eyes and look around him."

The foregoing extracts show that

" We are living, we are dwelling,  
In a grand and awful time,  
In an age on ages telling,  
To be living is sublime.  
Hark ! the waking up of nations,  
Gog and Magog to the fray ;  
Hark ! what soundeth ? is creation  
Groaning for the latter day ? "

We have come down to the time when the proclamation is sounding:

" Prepare war, wake up the mighty men, let all the men of war draw near ; let them come up : beat your plough-shares into swords, and your pruning-hooks into spears : let the weak say, I *am* strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about : thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat : for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe : come, get you down ; for the press is full, the fats overflow ; for their wickedness *is* great. Multitudes, multitudes in the valley of decision : for the day of the Lord *is* near in the valley of decision," (Joel iv : 9-14).

The three unclean spirits are doing their work of gathering the nations to the battle of Armageddon, while the sanctified and waiting ones are heeding the admonition, "Behold I come as a thief; blessed is he that watcheth and keepeth his garments."

We live at an epoch, when not only men "run to and fro," but intelligence is darted along the telegraphic wires through the medium of the electric fluid, so that at a distance of hundreds of miles, men can talk as it were, face to face ; the chariots of Nahum now "welter in the bye-ways, and run like the lightning." In every department of business and enterprise, vitality and energy are displayed ; "upon the scarcely rotted roots of the primitive forests, proud cities are seen rising, teeming with boundless life, growing like the prarie grass in the spring, advancing like the steam engine, baffling time and distance like the telegraph, and spreading the pulsations of their life-tide to the remotest parts of the world.

The excavations of Nineveh and Shushan the palace tell thrilling tales ; the shining dust of California and Australia, has created a mania in every country in the world ; thousands have flocked across the Atlantic and Pacific, to fall victims to the raging epidemic, or the violence of the assassin. The serfs of Europe, who have so long been down-trodden by the tyrants of the Old World, whose chains have been forged stronger by the diplomats of Europe in order to maintain the despot on his throne, are already to rise in the majesty of their strength, and with sword in hand annihilate their oppressors.

“The pestilence that walks in darkness” over all the earth, and the “burning diseases” that “go forth at His feet,” and the unknown disorders that palsy the vines of Europe, and attack the vegetable kingdom in our own land, show the heavens and earth are “waxing old as doth a garment, and as a vesture shalt thou fold them up, and they shall be changed.” “Now that which decayeth, and waxeth old, is ready to vanish away.” And the earthquake shock, that causes the globe to tremble and reel by its volcanic power, tells of nature’s convulsions, and groans forth “the earnest expectation of the creature,” which “waiteth for the manifestation of the sons of God ;” and the tempestuous storm, as it howls through the forest, and utters its plaintive moan, tells of confusion in the works of God, and sighs for the “restitution of all things,” and the rattling hail in its destructive course, tells of “the wrath to come.” All the natural elements sympathize with fallen man, and groan to be “delivered from the bondage of corruption, into the glorious liberty of the sons of God.”

In consideration of all these things, where is the man whose heart is not philanthropic enough to cry out, "COME LORD JESUS, AND COME QUICKLY?" Never until "he come, whose right it is to reign," shall we have lasting peace. Man has done his utmost to reform and regenerate the world, but in every instance he has failed. The work is so mighty that it calls for a more powerful hand. The picture would indeed be dark were it not for the declaration of Jehovah, when he says, "I have laid help upon one that it ~~is~~ mighty," and that MIGHTY ONE is none other than the Son of God. He it is who will restore the earth to its original beauty, and fill it with the glory of God. It is then that the saints will possess the kingdom under the whole heaven; and to crown the scene, the Son of David will sit upon his throne in resplendent glory in the new Jerusalem, while the pure river of life will roll its sparkling flood through the heavenly city, whose walls are made of jasper and its gates of pearl, and that triumphant swell of immortal voices shall fill the vast expanse with "Worthy the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory and blessing;" and before the echo of that outburst of praise sinks away in the distance, the exclamation is heard again, "Alleluia: salvation, and glory, and honor, and power, unto the Lord our God." Again and again it is resounded from the great multitude, both in heaven and in earth, "as the voice of many waters, and as the voice of mighty thunderings, saying, ALLELUIA: FOR THE LORD GOD OMNIPOTENT REIGNETH," FOREVER AND FOREVER MORE, AMEN.

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